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THE PHILOSOPHY OF INDIVIDUAL LIFE



An Individual Intelligence!

The World Conflict

Procrastination

"Live The Life"

Headaches

Symbols for Truth

*Life Here and Hereafter Has A Common Development
and A Common Purpose*

TO YOU!

*A Magazine ... for the Discriminating Individual ... that Develops
and Enhances the Art of Living Here and Hereafter*



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To You . . .

Just You

Procrastination in Self-Development

THERE IS a strange anomaly in the lives of many people when their duties are many and varied their tendency to procrastinate, to "laze," and to "let George do it" is more active than when they have leisure. When duties have piled up and there are many things to be done, it is so easy to let them slip along and pass by, expecting and planning on doing them at some future time; to procrastinate is so easy and so seductive. Particularly is this true in regard to Living the Life of constructive action. When there are many duties and interests it is so easy to yield to the tendency of putting off the application of moral principles in one's daily life—until such time as there is nothing more important to do. "The days are too short"; "there are so many things to think about"; "there is insufficient energy to practice self-control." All these, and other, excuses are at hand to justify one in delaying the time of practicing morality in daily living. But oh how subtle are these excuses; they merely delay the day of reckoning when each Individual must account for his procrastination and neglect. The longer he delays, the more difficult becomes the effort of conforming his life to the Constructive Principle.

In national crises the same tendency is exaggerated. People become so enmeshed in the confusion and disturbance about them that they put off and neglect the moral aspect of conscious self-unfoldment—hoping to get to it "when the clouds have cleared away." And when the clouds have cleared away, precious time has been lost; precious energy has been wasted.

There are three attitudes of soul very closely allied, between which there is a clear differentiation, but which is not frequently made: the attitude of indolence, the one of "putting off," and the one which says, "let George do it." Which is *your* main weakness?

Procrastination may be, and often is, considered a form of indolence. And while this is true, to a certain extent, yet there is a difference between the two characteristics which definitely separate them as distinct temptations. "Let George do it" may be, and often is, a combination of both procrastination and indolence, yet still involves another angle of temptation.

Indolence is an attitude of soul indisposed to labor, due to a strong desire for ease and comfort. It is habitual laziness. The Individual who indulges it shirks, evades and avoids the duty or duties which are his, and allows them to go undone. It is a deliberate and intentional neglect.

Procrastination is more subtle and clever in its working. It so disguises itself that it almost becomes unrecognizable as a temptation—to those who are not alert and conscious to the subtleties of active self-unfoldment.

Procrastination is an attitude of putting off until a future time, or deferring, or postponing until a later date the duty or duties that should be performed today. The Individual fully intends to perform the duty, for he recognizes it as his responsibility; but he wishes to push the duty along to a more "convenient" time. It is not a deliberate and intentional neglect on his part, but merely a postponement.

The "let George do it" attitude is one not only of neglect, but of definite indifference to duty and responsibility. The Individual recognizes his responsibility, but prefers to let some other person do it for him. He procrastinates in the hope that "George" will do it; he is indolent in not wanting to do it. He is content to allow the other fellow to reap the benefits of the effort expended in doing it.

Analysis reveals that *motive* and *intent* constitute the basic difference between the three attitudes. Indolence is failure to recognize and appreciate the meaning of personal responsibility. Procrastination is failure to appreciate the meaning and importance of time. Indifference to duty is failure to assume responsibility and discharge it at the proper time. However, the result, conscious or unconscious, is ever the same—*neglect*.

An Individual may be a procrastinator without being indolent or indifferent. He can be indolent without being a procrastinator or indifferent. And he can be indifferent without being either indolent or a procrastinator. In order to determine which he is, his underlying motive and intent must be considered.

Everyone at times is impelled to shirk a responsibility because it seems unnecessary, or because one is "too tired." The thing that impels one is the *motive*. The duty is evaded with the purpose in mind of doing so. This is the *intent*. When a duty is avoided with such a motive and intent, it is because of indolence.

There is, however, another aspect to be considered. For instance, an Individual knows he has a duty to perform at a given time. Before it is done, some other duty, or perhaps pleasure is presented which is less difficult and more enjoyable. He impulsively decides that it will take but a short time and will not interfere with the other duty, therefore he will do this first and attend to the other later. As a result, the duty is postponed until a future time, with a full intention of performing it then. In this case the intent is good. The motive is not to shirk

entirely, but merely to defer. This neglect of duty, with such a motive and intent, clearly constitutes Procrastination. This temptation if indulged, leads to the same dire results as that of indolence, but in a slower and less marked degree. Nevertheless, the results are just as undesirable and destructive.

Again: An Individual has a duty to perform concerning which he is indifferent, lacking in interest and enthusiasm. He knows it must be done, but lives in the hope, and strives toward the end of "letting it ride" until some other person comes along and accomplishes it for him. His intent is to pass it up; his motive is to get the other fellow to do it. The deliberate intent and purpose are not only to defer the duty, but to avoid it. The result again is the same—*neglect*.

The indolent Individual has a definite problem to solve in overcoming his laziness. This calls for deliberate thought, study and action. The indifferent person also has a problem, but of a more passive nature; nevertheless, demanding thought and action and analysis in order to overcome it.

But what of the more subtle problem—that of Procrastination? How shall it be solved? The Procrastinator must learn the value of time. He must learn that every duty has its time and must be performed *at that particular time*, if he conscientiously desires to fulfil his responsibility. He must force himself to keep ever alert with a wakeful consciousness, that he may realize any tendency to procrastinate when the opportunity is possible or present. The realization of a fault is half the battle necessary to overcome it. He then must learn to perform every duty *on time* and shut out more pleasant duties or diversions which might lead him astray. This calls for the exercise of Will and the practice of Self-Control. Not easy, of course; but vital. In this way, and this alone, can he overcome and control the temptation of procrastination. And essentially, with the same basic tools, he must overcome any tendency to indolence, and to indifference to duty.

At this point a question may arise: What method is to be adopted and what course pursued when several duties are presented simultaneously, to be performed at the same time? Shall one postpone them all—or wait for “George” to do some of them, or go on a “sit-down” strike?

The first dynamic action is to consider the relative importance of each duty and determine which of them would accomplish best results if done at that particular time. Then determine which is next in importance, and so on with each of the various duties until a definite sequence has been reached.

This is every Individual's duty. After a definite sequence of duties has been determined upon, then set to work to accomplish the tasks in that order. Do this as rapidly and conscientiously as possible, without allowing more pleasant and less important duties to interfere. This includes the vital duty of Living the Life in accordance with the Constructive Principle of Nature in Individual Life, as well as other duties which may *appear* to be of greater importance. From the standpoint of permanent spiritual and psychical values, *can* other duties be of greater or more importance? And cannot the one be combined with and accomplished simultaneously with all other duties? After all, the establishment of the constructive soul attitude is at the very basis of the living of a constructive life; when that is accomplished, it goes along with the accomplishment of all other duties. But one cannot procrastinate in his efforts to live the life and make his spiritual and psychical advancement, even though he performs his other duties. Procrastination is destructive whether practiced in regard to physical duties, or psychical ones.

One of the greatest problems of all life is for the Individual to determine the relative values of things in such manner as to direct his efforts and energies along the lines that will accomplish the largest measure of good, and of permanent assets.

First *know*; then *do*.

To All Who Serve

(Printed by Request)

... More is realized by Those of Us Who Watch and Guide than perhaps you who bear the burdens and heat of the physical plane of existence know of. We know your physical disabilities, but such is the astral miasma, it is well nigh impossible for you, our struggling brothers, to have good health. The astral corruption, and the foul cesspool of the lower levels of the mental plane infect all and lucky is he who escapeth. We watch with tenderness you all who—with weak and sensitive bodies—struggle, work, fight, fail, continue, and serve. Not one hour's service, given in pain and tension, not one day's labor, with nerves racked and head tired and heart sick, is allowed to pass unnoticed. We know and care. If you could but know, the time is short, and rest, joy and peace are on their way.

The half-victory, the days lived through with a certain measure of success yet with an unachieved ideal, the minutes of exhaustion of soul and body, when the emptiness of all (even of service) seems the only noticeable thing, the weeks and months of endeavor against apparently insufferable odds, against the roaring tide of the world's ignorance—all is known. Take comfort in the knowledge that the servant but followeth in his Lord's steps; take cheer in the assurance that Love ruleth all; take courage from the realization that the **Hierarchy standeth**.

In patience stupendous, in calmness unfathomable, in a wise placidity that passeth reckoning, stand immovable Those Who Know, standeth the Lord of the World, with the other Flaming Three; standeth the Great Lord with His great Brother, the Manu, watching the working out of Their plans for the race—here a little, there a little, infinitely slow, yet infinitely sure; stand the Masters, in wise attainment, knowing that as they reach the goal so will all their younger brothers; that not one prodigal son will be lost but each one find his way home, rejoicing.

Some day, brother, you too will stand, and others, because of your achievement, will be inspired to fight. Take courage therefore. It needed a strong serenity and an assured heart to stand unmoved in the thronging whirl of catastrophe, of disaster, of evil, of madness, of war, of crime, of ignorance, and in standing, to keep the eyes fixed on the vision of the future, the heart welling up with love for humanity, and the hands stretched out to lift a brother from the mire. I know, for I have been where you are; I have been tired and strained; I have carried loads too heavy for flesh to bear; I have sensed the vision and been sick at heart at the clouding of the vision in the working out; I have wept over the blindness of the masses; I too have realized the world's sorrow, and staggered in attempting to lift the burden; and I tell you, that with greater vision, and with greater insight, and with wider knowledge cometh serenity. I Who Know tell you in loving emphasis, that Time is the great deluder, and that the misery of the present is being swallowed up by the glory of that which cometh.

(Author Unknown)

(continued from page 100)

through powerful telescopes. But it required the mind of man to design this, the hand of man to make it and the will of man to set it in motion as a toy. Can we then, as consistent thinkers, escape postulating back of the visible phenomena of the universe the Mind and Hand and Will of an unseen Creator as superior to the visible universe as man is superior to the toy of his own creation by the help of the same laws?

The "Garden of Eden" . . .

J. W. Norwood

(CONCLUDED)

BEGINNING OF MIGRATIONS

CAIN, the murderer does not cut much figure in the story after he left the mountains and became a plainsdweller. His tribe increases enormously. In the story he marries his sister before leaving the home cave, although the Bible says he found a wife in the land of Nod.

However this may be, Cain is not considered of so much importance by his people when they become numerous. He was probably the ruler and familiar to all but was finally killed by mistake when his blind son, Lamech, lay in wait for robbers together with a grandson whose sheep were being stolen.

Evidently the plainsmen outstripped the mountaineers in the arts and sciences, for Cain was killed with bow and arrow and also a sling. The Cainites lived in houses by this time, while the Adamites were still living in caves.

These continued to be the relations between mountain holy men and the plainsmen for two or three thousand years until the most pious of all priest-kings, Enoch, disappeared, said to have been taken directly to heaven by God.

The enjoyments of the plain became so great a temptation to the Adamites in the meanwhile, that eventually only three good people were left to attend the altar on the mountain—Methusaleh, a son of Enoch, who lived to be oldest man in the world, his son Lamech, and his son Noah of flood fame.

If the legend of Adam and Eve is regarded merely as folklore, (and it is certainly Hindu as much as Jewish only the Sanserit writers called them Adima and Heva), we are justified in assigning its origin to tribal records—perhaps no more than memory records—going back to the very dawn of human intelligence. The date when these records were first written down is not important. The oldest known books are but a few thousand years old.

Rock pictures in some cases have been assigned dates as far back as 10,000 years, while speculation carries them still further. The manner of recording in writing the oral legends is, however, as unimportant

as the dates when men began to use their first alphabets, in comparison with the antiquity of the substance recorded.

From this viewpoint, we are chiefly interested in the substance of the narrative itself, as evidence that the ancients had definite ideas concerning what and who their ancestors were, from whence they came, and what they did.

Modern scientific discovery seems to lead us to about the same conclusions arrived at by men thousands of years ago. They are but corroborations of an old story.

Adam and Eve, first of a peculiar race, came from another country into India, whence they spread over Asia to west, north and south. As we shall see, they went into Europe and into Africa. They left the impress of their religious system upon all lands they entered.

The story begins literally before the Stone Age! And yet this people had their Wise Men and a simple but wonderful system of patriarchal government, in which the chief was at once temporal ruler and High Priest. They believed and lived in the belief that there was one supreme ruler of heaven and earth, their creator, their father, and their constant advisor. They believed that their entire race had formerly been able to see and talk with spiritual inhabitants of the land from which they came, just as they later learned to talk with the "devils" of the lands to which they were forced to flee when this great deity became angry with them.

These people were at first a priestly class, virtually helpless to cope with the forces of Nature in their new and strange homes, but forced to learn the arts of agriculture and stock breeding through hard necessity—all punishments of God as they viewed it. Their High-Priest, King, or Chief, was at least allowed to speak with God—to hear Him through his "Word"—and to pass on the information to his people. They lived by it. They erected first of all an altar to their God, now lost to them save through those leaders who still retain some spiritual power. Cave-dwellers as they were in an inhospitable mountain land, they preserved a few records or memorials of their former

home, in a Cave of Treasures, which became also a tomb of their sages and leaders. This was the Cave of Treasures, and the mountain upon which it was, became the Holy Mount.

These early Monotheists had no doubt whatever of possessing in addition to their physical bodies, also spiritual bodies composed of a "bright nature" and which were endowed with sense organs just as the physical body is endowed with them. To them these spiritual faculties and powers were of far more importance than the physical, and the "loss" of them a terrible calamity. They lost them through "sin" against their heavenly ruler whose "Word" was all they had to guide them in the "darkness" of their new home. They could no more "look upon the face" of their God as formerly, though his messengers or angels occasionally appeared to them.

These messengers of God were easily confused with those of the tribes among whom their own life was now cast and who were necessarily "devils" to them.

So far what seems to have been several thousand years, the holy people lived in the mountains, austere and powerful, regarding all other people of the earth as devils, much as the Chinese of the old Chinese Empire (and a lot of them today) regard all other people as "foreign devils."

Adam, the first leader of this people in their new home in the Himalayas, perhaps represents a line of High-Priests covering many centuries. His "son," Seth, succeeded him with another line of many centuries. Enos, his successor, died at the age of 985 years—another dynasty; Cainan, his successor, at 910; Maha-laleel, at 870; Jared, his successor, at 989. These may be the names of individual Priest-Kings, but more probably are dynasties similar to those of ancient Egypt.

Even in the reign of "Adam" there was a division of his people. His first born, "Cain," was not so holy. He killed his younger brother, according to one story, over a woman; according to another over the merits of their respective agricultural pursuits. At any rate, the Cain faction left the mountains for the plains. They became hunters, agriculturists, city dwellers. The simple cave life did not suit them. They invented many things to make life merrier, more enjoyable. They knew the use of the bow and arrow, the spear, the sling, at an early date, for the Adamites record Cain's death through the first and last of these.

While Jared ruled the Holy Ones, the success and jollity of the lowlanders became powerful attractions to the mountaineers. They stole away in groups to join the lowlanders. Jared became a martinet, enforcing or trying to enforce the commands of his forefathers. He went himself into the lowlands, and visited

the houses of Cain to see how wicked they were. He returned to his own people terribly shocked. The Cainites had all sorts of enjoyments, every one of which seemed to be sinful.

Genun, son of the blind Lamech who had killed Cain through mistake, is accredited with being the greatest inventor the world ever saw. In him the Adam and Eve story combines the Biblical Jabal, Jubal and Tubal Cain. He seems to mark the transition from the Neolithic stone age to that of Iron, for he made iron weapons of war. The Cainites had become a warrior race. Murder was common—as might be expected of a tribe with such a founder as the first murderer.

The Holy Ones were men of peace; the lowlanders men of War. Between the two there was a feud that grew more bitter with the centuries. Yet the Holy Ones continually dwindled away—not by being conquered in war, for there was nothing worth fighting for in the mountains, so far as the lowlanders were concerned.

Their Genun had invented the things of peace as well as of war. Musical instruments, trumpets, horns, stringed instruments, psalteries, bright clothing colored with newly discovered dyes, tattooed faces, festivals filled with laughter and flowers and strong drink made from fermented wheat, were all the work of Genun. Genun set up drink houses. Therefore, the Adamites diminished in numbers as their peoples left to become members of the Cainite colonies. To the Adamites they were henceforth dead. They are, in fact, recorded as having lost their lives in their foolhardy ventures among the evil ones! They failed to return—therefore they must have been slain!

And so at last, Enoch the Wise, son of Jared, succeeded to leadership of the Holy Ones who gradually dwindled away until but three Wise Men were left. The families of these Wise Men were not counted, of course. They probably were three tribal leaders with considerable following in fact.

Enoch the Wise has left an impression upon the world even to this day. He became a legend himself. But before we speak of him, it will help us to understand this ancient history better if we return to the remarkable inventor Genun, for a moment.

Genun was obviously composite man, a sort of "father" of all inventors. It may be that he was the original of the "God of Wisdom." The inventions attributed to him in the Adam and Eve legend, are attributed to three separate individuals in the Biblical story. As the father of music, he was Jabal, inventor of the Kinnor or lyre and of the reed pipe or Ugab. The name Jubal possibly comes from the same root as the word for Ram's horn, which was probably Jabal's (Genun's) first trumpet.

Most interesting is Genun, as the Biblical Tubal

Cain. For Tubal Cain has been identified aptly with the Tobal of Assyria, a people living south east of the Black Sea, known later as Tibareni and who traded with the Phoenicians for bronze. These people were Aryans, white people—which agrees fully with their descent from the original Adamites, whom we henceforth call Aryans.

In Tubal Cain we have a name rich in progeny as any one who cares to look into the matter will find. It indicates, so far as the Adam and Eve story are concerned, that the Aryans of the Cainite branch had spread all over Asia at an early period. The Tubal or Tobal branch were evidently metal workers and smiths. And it is obvious that it was the Cainite tribes of Aryans rather than the Sages who lived in the Himalayas, who went out over the eastern hemisphere conquering other races and establishing their kingdoms with an Aryan culture that still mystifies modern archaeologists.

To the Holy Ones of Enoch's time these hardy adventurers were all the most depraved of sinners, given to war, wine and women—but still Aryans. To the lowlanders, the Holy Ones were martinets, living in a mental prison of their own manufacture, and ridiculed accordingly. The story relates that the lowlanders would at times serenade the Holy Mount in unseemly fashion. But we never find the lowlanders in armed conflict. The Holy Ones were still Aryans and keepers of the Holy records and relics.

Physical life had to be lived and physical facts must be faced, the lowlanders must have argued—and they gradually attracted to them the mountaineer population. Enoch, his son Methuselah, his grandson Lamech, and his great grandson Noah were all that were left to guard the Cave of Treasures. The warrior class had become all powerful. The priestly class was but a handful.

ENOCH THE WISE

For 385 years, the story goes, Enoch reigned on the Holy Mount. In the "Secrets of Enoch," it is related that he was a Seer and communicated to his three sons, Methuselah, Regim and Gaidad, all that he learned of the origin of the earth, its inhabitants, and their evolution.

There are suggestions in his narrative that the Holy Ones or Wise Men had some knowledge of astronomy, navigation and various arts and sciences. This would indicate that they kept a much closer contact with the sinful branch of the Aryan race than their constant adjurations to their mountain tribes would lend one to suppose. Or it may be that all this knowledge was theirs when the Aryans lived in the "Garden of Eden."

Enoch's "knowledge" was mostly speculation to be

sure, and everything in Nature that he speaks of, seems to have had its guardian angel or personification. He takes his students through seven heavens and their mysteries. He makes it clear that the Garden of Eden was first of all in the heavens, but that it had an earthly base too, for the Tree of Life in this spiritual paradise is rooted in the soil of the earthly Eden "at the earth's end." The "300 angels" who guard this garden also "go forth along the earth" and "have a revolution to their circle even as other ELEMENTS."

In reading these old legends of this Wise Man, it is obvious to one with a fairly good scientific education that Enoch and the Holy Ones of the Mountain held theories very similar to those of the Pythagoreans, concerning Elements and a Law of Motion and Number. Both spiritual and physical sides of life are developed in accord with this law. Enoch describes a Moral Order in Nature, crudely enough perhaps, but as sincerely as any modern scientist describes the physical Law of Gravity. He finds that the Sun moves and arranges an interesting calendar, commenting on the motions of the stars and certain ones that serve as guides and mark the seasons. The sun revolves and rises under the heaven, and its course goes under the earth. Its revolutions regulate the seasons, the months and the hours.

Enoch traverses the entire zodiac, enters into interesting calculations and concludes that the sun's "circuit lasts 28 years" before it begins to traverse the same path again. Equally interesting is his lunar calendar whereby the moon passes twelve gates, ranging in distance from each other from 28 to 41 days. He observes that while the solar calendar has 365 $\frac{1}{4}$ days the lunar calendar has only 354 days.

SATAN AND MANKIND

He sees the Grigori or fallen hosts of Satan in the Fifth Heaven and is told that after their Master had been cast out of heaven, he and they found wives among the daughters of men so that the earth was filled with big men and giants and monsters—a story that casts a flood of light on the Biblical narrative that the Sons of God once took wives from the daughters of men "and there were giants in those days." It also confirms the idea that Adam and Eve were not special creations, but a special race, for Satan fell before they had a chance to people the earth!

(Greek mythology with its demigods and gods is another subject that might be illumined through a study of this tale and its real meaning.)

From the Seventh Heaven he is shown the Lord sitting on a throne afar off in the Tenth Heaven and informed that in the Hebrew Tongue he is called "Aravat!"

At the end of the Seventh Heaven, Enoch's guides

leave him for they can go no further. The Lord himself sends messengers from the Tenth Heaven to bring him thence.

We then find Enoch explaining these heavens in symbolic rather than literal sense, so that the tale becomes one with the Hebrew conceptions of Deity and his powers and attributes, and "glories!"

The interested student has only to draw a chart of Enoch's description to discover a number of Gnostic and mystical allegories and symbols. The story relates that Enoch wrote 366 books from the information he received and the records he examined in the tenth heaven!

The Lord tells him in some detail but virtually the same story of creation as related in Genesis. But its language leaves no doubt that Enoch's story is an attempt to explain a natural philosophy rather than intended as a literal statement.

Going beyond the genesis of life as Enoch understood it, and wrote of it poetically, it is explained that at first Adam was not only ruler of the earth, but admitted to the heavens. After the expulsion from Eden, Adam was *not* cursed, God explains, but was "Man's evil fruit and his works." God tells Enoch he cursed neither humanity, the earth nor other creatures. Ignorance does come under God's "curse."

Enoch returns to earth, delivers the books to his descendants and commands that they preserve them and give access to them to all who may desire. He likewise delivers a deathbed sermon of remarkable wisdom, in which will be found the moral admonitions of the sages from Buddah to Christ!

He foretells the Flood of the Old Testament and the Judgement Day of the New Testament—not a hard thing for the writers of these old legends to do, of course, since the earliest known manuscripts were begun probably 250 B. C. and the Christian Church did not begin to discredit them until some three centuries after Christ.

Of the 366 books Enoch is represented as having written, only a brief digest has come down to us, presumably from the various legends about him. He was popularly credited with having been taken up into heaven again and his funeral was made the subject of a three days' celebration and rejoicing that he had left so much wisdom to his people.

We may with justice I think, accept the writing dealing with Enoch and his Wisdom, as late pre-Christian literature purporting to record for the first time the accumulated legends of what the ancients had learned of Nature and Natural Law, together with their philosophy built upon such basis of fact. As the manuscripts have come down to us, there may be post-Christian additions and interpolations. But it is clear that the writers were of that school of

philosophy and science that sought a natural explanation to all phenomena, while supporting religion as of all things the most natural. Their God was the God of Nature.

That so noble a philosophy and so great an understanding of astronomy were attributed to Enoch, High-Priest and King of the Holy Ones in Eden, is not astonishing if we consider that Enoch was presumed to have at least possessed a considerable part of this knowledge—in fact of all knowledge—prior to the time it was written down. It was an old Oriental custom to select the founder of a science or art, as inventor of everything pertaining to it, up to the time his biographer got to work, perhaps thousands of years later.

Certainly there is enough outside evidence to show that the nations of the far east possessed considerable astronomical knowledge long before the days of the astrologers!

The Searchlight . . .

Distinguish between Levity and Gaiety.

Why is Gaiety infectious and Levity repelling?

Which is constructive and which destructive? Why?

To what extent is either permissible to one who is consciously and intentionally on his way to self-unfoldment?

Does any other "animal" than man laugh—with intelligent appreciation of that which is incongruous?

What justifies laughter in grown-up people?

Do You read character in a laugh? How?

What does the loud, boisterous, explosive laugh indicate to You?

What is the meaning of the hard, harsh laugh? How are You impressed by the low, musical laugh?

Do You make psychological distinctions between the haw-haw, the ho-ho, the tee-hee, and the ha-ha laugh?

Have You studied your own laugh? Describe it. How do you think it impresses others?

Do you think an Individual should be held morally accountable for a coarse or disagreeable laugh? What does it indicate in regard to his character?

Personally Speaking....

The World Conflict

DEAR FRIENDS AND HELPERS:
I would greatly appreciate it, and I sincerely believe that the other readers of "To You" would also, if you would put a few articles in the magazine on conditions in the world today that would be a guide to those of us who desire to do what is the best but do not have enough knowledge from which to draw conclusions. There are so many claims and counter-claims being put forth at this day and time through the press and radio that one is in doubt as to just what to accept as true.

I might take a "few years" to read up on those making statements on the radio and on the past war as to the "real" cause and "real" purpose of it. But how am I to know who is an authority and which are the facts? Some of the statements might conflict.

It takes time to get "right" information on anything by personal experience and valuable time is lost when, by a few helpful suggestions, one could be guided into doing what is best. At the same time it would still be up to the individual to choose whether he would take the advice or leave it.

There is so much propaganda being used today and it takes so much time to follow it all back to its sources and ascertain which is the right line as the most of it sounds reasonable; in fact to me, that is what propaganda is, a statement in such a manner that it seems logical that it is the best course to follow no matter what the end is.

I am a citizen of these great United States and my ancestors are people who came here in its beginning as a nation. I am proud to have been born a citizen of this nation and I believe in the ideals of the founders of it and its constitution, and I feel that at present we are too lenient with those who come from other nations and even become citizens here with the purpose of overthrowing our nation by sub-

versive activities. When one has a cancer that is eating and destroying from the inside, it must be cut out or burned out by radium, so I think we should take drastic steps in dealing with the "Fifth Column".

This is a free country for those who love freedom for all, but should not be free for those who want to create conditions as they are in the countries they left. They want freedom to destroy our freedom.

I believe that conditions will be made right in the end, but we must all take action. Nothing is standing still in nature; we either go forward or go backward; therefore, it is necessary that we take proper action.

J. N. E. B.

It is the policy of Natural Science to encourage every Individual in his right and opportunity to grow and unfold from his own personal effort of forming conclusions, exercising individual choice, and arriving at definite decisions on vital questions. He can do this through reading current literature, listening to discussions and comments on the radio, seeing motion pictures, attending lectures, etc. It is neither practical nor wise to tell him specifically what to read, which broadcasts to follow, which lectures to attend; in doing this, he would be deprived of hearing all sides of current issues and events, would more than likely become prejudiced in at least some of his views and, in many cases, might be tempted to accept conclusions without rationalizing on the data at hand. This would be detrimental to him. However, some salient points may again be stated for the benefit of those who have asked for information and who are in doubt and confusion regarding vital issues. As has been stated previously, the present world conflict is not one merely between countries or individuals; it is far more fun-

damental than that. It is today the same eternal battle between the Constructive and Destructive Principles and Forces in Nature as existed one year ago, and two years ago, and even twenty-six years ago. Keeping in mind this vital fact and analyzing all persons and actions from this standpoint will enable one fairly accurately to determine for himself the present alignments, the right and the wrong. It is the policy of destructive forces always to becloud issues, to mislead, to misdirect attention; to take simple statements of fact and divert and convert them into misinterpretations and falsehoods; but if one can hold steadfast to the characteristics of the two fundamental principles of Nature he can keep his vision clear and see through the clouds and smoke screens. Through his use of intuition and reason, and a knowledge of construction and destruction, each person is equipped to align himself with the constructive side of any issue.

In the human kingdom the same process of building up and tearing down operates as in the animal kingdom; except that in the human there is so much camouflage, confusion, and disturbance, so much diversion of ideas and ideals that the operation of the principles is not always clear. It is necessary for each person to keep himself alert and awake on the vital characteristics of each principle, as elucidated in the Text Books, that he may analyze for himself and make his decisions and choice on that basis of principle.

Men and women have been struggling for happiness and contentment throughout the ages. In this is included the struggle for individual freedom. They are willing to fight for it; they will go to war for it. This is a vital issue in the present world situation—freedom for the individual or domination of the masses—regardless of all talk, all superficialities, all confusions. It is to the interest of all thinking people that this issue be kept in mind in all legislation and political activity.

There is a faction in the United States who claim that the present government cannot

function in an emergency such as exists today—that there must be *one* leader to direct its course. The totalitarians have declared that democracies must be defeated, that the only way a country can progress is by the perpetuation of one man in high office and command. These statements are made by those who want this government to fail—the ambitious, the greedy, the selfish who desire the power which this constitution limits. The destructive forces realize the power of one-man control and domination over the mass of people; in this regime, through regimentation, individuals can be bound and limited in expression, forced to submit to authority, right or wrong. Through mass control, hysteria and emotionalism can be built, as well as fear; when these are rampant Individuals cannot think clearly nor deeply—which fact again contributes to the benefits of the selfish leaders. This government was founded and organized by wise men who took precautions against destruction within by establishing three branches of legislature—the Executive, the Congressional, and the Judiciary. This was done to prevent any one of them from usurping authority. They also established a precedent of limiting the time in office of the members of Congress and the Executive, that no perpetuation of office might be gained. This wise provision allows for periods of house-cleaning. It enables the people to remove the destructive barnacles and accumulations which result from all forms of immorality among those in office. No other government has been so wisely organized. The proof is that it still functions regardless of other world and government changes. It stands today as the oldest and most continuous government in modern history. Some people say this indicates that it is obsolete, out-moded. Not so; it indicates that it is founded on *principle* which abides in spite of odds. True, mistakes have been made by the people in selecting inadequate leaders. Some of these have made mistakes in administering the government; others have deliberately abused their power; still others, through ignorance, have failed to

use their power and force for the betterment of the people. This is true under any and all types of government—it is typical of human nature on the physical plane.

The world is in a state of evolution, as are the individuals living in it. Mistakes will be made until such time as the men and women comprising the world have reached a degree of understanding and growth where they recognize the fundamental moral laws of Nature and are willing to abide by them.

Natural Science stands definitely back of the Republic of the United States of America and espouses the ideals, concepts, and ideas expressed in its Constitution, that “the government of the people and for the people shall not perish from the earth.” It stands strong for the freedom of the Individual and his right to life, liberty and the pursuit of happiness without regimentation and paternalism. It stands also for freedom of the press, freedom of individual expression, and freedom in religious worship. Fundamentally and always it stands for *Freedom*.

Naturally, as long as human beings are human beings, freedom will be converted into license by some, and individual rights, privileges and prerogatives will be misused and diverted; but just as it is wrong to prosecute a person for a crime before he has committed it, so also it is wrong to deprive one of his rights and privileges until he has abused them—at which time there are sufficient laws on the statute books to curb the license and abuse.

This government can be destroyed by two sources—from within the country and from without it. The only protection against either is alertness to conditions and adequate defense. Self-defense against an enemy is constructive, either in an individual or in a nation. What has occurred in China is proof of the results of inadequate defense of a nation. Everywhere ambition and greed are present among men.

The spiritual aspect of the present world conflict is even more apparent and evident than in the past wars. This aspect is of great importance to one endeavoring to line-up

personalities and actions in connection with the two fundamental principles of Nature. Much of the direction, methods, and maneuverings of the present day are coming direct from the destructive forces in the spiritual world. Not only is this true in Europe, but the same source of destruction is operating in this country through men purporting to be loyal American citizens, yet who are using the same methods and actions to obtain control of this government and thereby to gain control of the masses of people. The spiritual destructive forces are controlling and using physical men and leaders to wage their battle. The instigators of the present conflict are merely symbols of the destructive forces. Their outcome is inevitable; they may surpass temporarily, but no permanent constructive result can come from such destructive efforts as are being made by them today.

One man has said: “Each of the totalitarian leaders is performing a great work for his own country. Each is serving his own people, leading them into something better—helping the masses.” Is he? How can emotionalists who lead through fear, domination, selfishness and emotionalism do a constructive work for their people? Where will those people be on the evolutionary trail when the wave of emotionalism has passed?

These men, per se, amount to little in the true battle being waged. They are merely pawns in the great scheme of Nature, of Evolution.

The Republic of the United States is the keystone of the present civilization; it is an essential acquisition for the destructive forces. Unless it is adequately guarded and protected, it will be acquired by them, and the devolution of this civilization will begin. However, the constructive forces are employing all their intelligence, power, effort and energy to gain the ascendancy in the conflict and thereby maintain this civilization and individual freedom. The final outcome is inevitable—only the time element is questionable.

For, as expressed recently by a Spiritual Friend—“This civilization must be saved if it takes half the population of the world—men, women, and children.”

"Live the Life"



Helen Hatch

STRIVE to keep alive in your heart that little spark of celestial fire—CONSCIENCE." Scientifically: "The Soul's recognition of its Personal Responsibility."

Responsibility, which is born of Man, is the first Law of Life, for we are *charged*, with the first breath of life, with the obligation of Responsibility and Accountability, as living Souls. Under the Law of Evolution, each one is bound, by the most exalted obligation that can be fixed upon the Soul:

1st: To make use of the faculties, or capacities and powers of the Soul.

2nd: To make right use of them, in such manner as to conform our lives to the Constructive Principle of Nature.

3rd: To do this to the full limit of our individual abilities.

4th: To do it all the time."

Here we have the formula, without any element of uncertainty, whereby we may become personally responsible and morally accountable, provided we possess the moral courage to take the hard and difficult path of Personal Responsibility.

It becomes clear from the above lines from "The Great Work" that our paramount duty to ourselves, as to Humanity, is to harmonize and coordinate our being with Natural Law by the continuous effort, purpose and intent in using the Power of Will in conformity with Nature's Constructive Principle, thereby gaining supremacy over the appetites, emotions, passions, impulses and desires; becoming in this wise **MASTERS OF OUR DESTINY** and so discharge our duty to ourselves in obedience to the Law of eternal progress—**Evolution**.

This is Morality and it is only thru the Practice of Morality that the collective mind of humanity becomes coordinated, and so we discharge our duty to our fellows. This is the rock foundation of society, the basis of ethics and the moral order of the Universe; and man's ability to discharge his Personal Responsibility rests upon the ability to exercise his self-conscious and rational power of Will "in restraint of the appetites, passions, impulses, emotions and desires of his Soul in their relation to and action upon the faculties, or capacities and Vital energies of the individual." This requires scientific ethical know-

ledge, by the right use of which we are enabled to intelligently cooperate with Nature and so discharge our Responsibility in harmony with the moral order of the Universe.

I define Personal Responsibility as: Fidelity to each and every relation which constitutes the highest Law of human progress and growth—The Law of Equity, Justice and Right. It is the fulfillment of all duties of life in perfect confidence and faith shown in an attitude of Courage. This co-ordination of Morality with all life's relationships and interrelationships represent to me the perfect application of the Moral Law of Compensation in individual life and conduct which effects a balance and might be summed up in the one word Ethics; for I define the Law of Compensation as the great fundamental principle in Nature which effects a balance in all activities and processes in Nature and in Individual Life, by the intelligent co-operation of which man becomes an integral part of the moral order of the Universe and reaps the benefits in his own life, here and hereafter. As this is Ethics, it represents the intelligent efforts of individuals to effect harmonic relations and in attaining this, thru the universal principle of affinity, the experiences which accrue in the discharge of Personal Responsibility represent the earned increment during the Soul's struggle for Self-Completion.

Because of the two-fold aspects of all activities here below (the swing of the pendulum between the two poles of opposites) we are obliged to establish and build the life upon a moral and ethical basis and it has been scientifically demonstrated by The Great School of Natural Science that the foundation of the Ethical Formulary, by which the Student measures his life, must effect a balance of the law of "giving and receiving." In the study of Ethics, or Science of Morals, Self Control is the *key* and Unselfishness is the attitude which makes this allegiance, fidelity possible.

To be responsible is to listen for the voice of that "inward monitor" which is the celestial fire of the Soul—Conscience; it is to do justice and love mercy; it is to be bound ever to the "living of the life" in harmony with the highest standard of our own best intelligence and ideals of equity, justice and right; it is to remain steadfast in the conscientious performance and scientific fidelity to the *harmonic cause*; it is to be trustworthy in the use of the knowledge which we have earned, and sincere and willing to consistently discharge our responsibilities toward others. In short, it is the application of ethical principles in our life and conduct and finally to radiate that culture and refinement which makes the "living of the life"—an *art* and *morality* a form of aesthetics—Beauty. Until this co-ordination of life and living is reached; until

we become the essence of the thing, thru the refining process, upon all planes of being, we cannot be accounted moral.

When we regard the civilizations and cultures of the world which have been satisfied with mere principles without incorporating them into their growth, often misusing developed intelligence for destructive ends, to gratify the love of power, we get some glimpse of how slowly man travels the upward way and we know that the Law of Righteousness, which has to do with harmony, beauty and order in the discharge of responsibility, is out of balance and the foundation of the Law of Compensation is broken down. In our own individual lives, those thoughts and feelings are not moral which are not coordinated and made harmonious with the higher spiritual understanding; for without this we create two lives in which we are at war and function in the field of mixed motive, compromising with Truth. In this state we do not seem to feel it at all necessary to introduce and incorporate into our lives our higher ideals of equity, justice and right, and readily accept the division of the "real" from the "spiritual" and in such an attitude we have no sense of our Personal Responsibility. Ouspensky says: "Morality is necessary to Man; only by regarding everything from the standpoint of morality is it possible to differentiate unmistakably the work of man from the activity of apes."

And so in the full discharge of our Personal Responsibility we must recognize our aim to be twofold: as science it represents self-experimentation; as philosophy it represents speculation and inductive reasoning. But the method is moral and must, therefore, express a unit of *philosophy and science*—a synthesis of life.

This is true Religion which is "the application of such knowledge as we possess to the problems of individual life and conduct in such manner as to maintain that harmonic relation, the inevitable result of which is conformance with the Constructive Principle of Nature by which alone we are able to live the life and prove the law and so with Courage and Faith to take the upward climb which is measured by our ability to exercise an independent, self conscious and rational Will which leads to Individual Mastership." This is because man is invested with the higher attributes of the Soul Life Element and is therefore morally obligated to function in this element or forfeit the Divine right of Individual Immortality with which he alone, in all the realms of Nature, is endowed. He is, therefore, a distinct factor in the moral order of the Universe and is bound by the moral law in the sense that he is charged with Moral Accountability and Personal Responsibility.

Questions on "Cause and Effect"

1. What are the evidences that lead to the conclusion that a Law of Cause and Effect exists?

2. What is the meaning of the terms "Ultimate Cause," "Intermediate Cause," "Proximate Cause"? Give an example illustrating each.

3. What is known about the First Cause of all that exists?

4. Can an Effect become a Cause? Explain and give illustration.

5. Does a given Cause always produce the same effect? Explain.

6. What part is played by the sensory organisms of an Individual in the discovery of the relation of Cause and Effect?

7. What part does "chance" play in the production of events? Explain.

8. What effect does increased knowledge have on the number of things which are accounted for by "chance"?

9. What effect does constant observation of the laws of the universe have on the Individual's attitude toward chance, accident, and luck?

10. What does an Individual use in determining the motives, intents, and purposes of his fellowmen? How are acquired knowledge and experience employed in predicting the future outcome of any action?

11. Give examples illustrating the application of the methods of Agreement, of Difference, of Residues, of Variation, in determining the cause of a particular effect.

12. Under what condition can one be confident that the assumed cause of an effect is a real cause?

13. Of what is the present evolutionary status of the Individual Intelligence an effect?

14. How does an Individual establish and maintain a sequence of Cause and Effect which will bring about his Self-Completion?

15. Have You had the experience of attributing something to chance and of later discovering the real Cause for it? Give an example.

16. Give an illustration of having used your knowledge of Cause and Effect for Self-Improvement.

Linking Nutrition with the Cosmos



Lillian R. Carque

UNIVERSAL SYMPATHY and mutual interaction and relationship prevail everywhere in the universe between those forms of will that are identical or harmonious in their nature. Sympathy exists between stars and planets, between planets and planets, between plants and plants, and between plants and the organs of the body. Because of this relationship, each vehicle of consciousness may produce certain changes in the activity of another organism that is in sympathy with it.

According to Paracelsus, renowned occult physician of the middle ages, the origin of the qualities of the external conditions of life are produced by the mutual attractions and interactions existing between the Macrocosmos and the Microcosmos, and by the harmony of both spheres, i. e. the upper firmament is constituted on the same principle as the lower firmament—"As above, so below."

Man is formed out of the spiritual matrix of the universe. As this storehouse is universal, it is the mother, germ or seed of all creation. It follows therefore that all organisms, including man, have the same origin, and each manifestation of life is attracted to its original counterpart by virtue of this mutual relationship.

Man is not constituted out of separate material essentially distinct from all other cosmic material in its make up. He is organized from the whole of the macrocosm and of all its component parts. That is why he is capable of receiving the influences residing in the whole universe. For the soul of the great cosmos has the same divisions, proportions and parts as has the soul of man, and the material body of man draws its sustenance from material nature in a manner analogous to that of the foetus receiving its nourishment from its mother. Man's own soul is the quintessence of everything in creation, and is connected sympathetically with the whole of Nature; hence every change that takes place in the macrocosm may be sensed by the eternal essence surrounding his spirit, and it may come to the consciousness and comprehension of man.

Fortunately for humanity, each evil carries its own remedy in its bosom, each action is followed by a re-

action. The progression of the world resembles the movements of a pendulum that swings from one side to the other, moving at the same time forward. Thus may the action of specific medicines, minerals and herbs in certain diseases be explained, according to Paracelsus. As a bar of magnetized iron may induce magnetism in another bar of iron, but leave copper and brass unaffected, in like manner may special plants, possessing particular characteristics activate similar vital powers in certain organs if the plant and the organs are related to the same "star," i. e. planetary vibration. That is how plants serve as antidotes in certain diseases: fire likewise through fever or otherwise destroys all waste or material that has not the power to resist it.

The neutralization, destruction or removal of any specific elements producing disease, the change of an unhealthy and abnormal action of the vital principle into a normal and healthy state, the action of one kind of will upon another type constitute the basis of the therapeutic system of Paracelsus. His object was to re-establish in the diseased organism the necessary equilibrium, and to restore the lost vitality by attracting the vital principles from living objects and powers, currently recognized as minerals, vitamins, herbs and other nutrient or medical properties. Remedies containing the required quality of that principle in the greatest quantity are most apt to replace such lost powers and to restore health.

As the soul of each man and of each animal has its peculiar qualities that distinguish it from others, so too has the "soul" of each planet, each sun, each world its special characteristics that give rise to beneficial or destructive influences. Pervading cosmic space, they act upon the microcosm of man and produce finally visible results. The astral elements are the builders of the temple in which the Spirit resides; they attract by physiological processes the elements of the earth, forming visible and tangible tissues, muscles and bones out of which man's body is built.

Each planet has a different rate of vibration or motion; some are strong, others are weak or neutral. Each has a prototype in an organ in the human body. Every planet coordinates with a specific part of the human body. These vibrations impinge on the human

body—the epitome of the cosmos—but only to the degree that the blood stream is chemically pure and the body normal in function are we in a position to set up the corresponding cosmic rate of vibration, activating a given planet at a specific time of the year. According to the Carey-Perry System of Biochemistry, each mineral salt allocates with a specific part of the human body, and is absolutely essential to its integrity of structure and functional activity. Indeed the mineral salt corresponding to a particular sign of the zodiac and function of the body is consumed more rapidly at a specific time than are other salts essential to one's well being.

That able co-author Inez Eudora Perry of the *Zodiac And The Salts of Salvation* writes: "Nature and Nature's God now demand an expansion of consciousness in man. Disorganization, disruption and spasmodic reaction take place in the bodies of persons chemically starved in those 'mothers' or materials (mineral cell-salts) which Father Spirit demands at this time."

"Each human being is a battery, an aggregation of cells, and the law governing its *charging* is exactly the same as that with which electricians are familiar. It *must* have the necessary *material to attract electricity*, the proper *kind* and the right *quantity*. Spirit is never deficient. The trouble lies with the human battery. The only material that is so constituted that it has the power to produce light or fire is potassium phosphate," a basis mineral cell-salt available. Potassium phosphate abounds in all protein foods (the first substance), occurring naturally in all grains, nuts, legumes, seeds, flesh foods, fish and dairy products, providing also foundation building material for all fruits and vegetation, and the principal mineral basis of all protoplasm or cell structures. Many people, however, because of deficient digestion, abnormal function of the liver or other vital organs and glands are hindered in their capacity to release sufficient electricity from foods ingested; hence the consumption of the accessory mineral cell-salt, potassium phosphate, becomes well nigh imperative.

The form or shape of each organ, part or cell must be constructed in accordance with a geometrically perfect pattern. This is possible only by the presence of the exact number of particles and other chemical elements entering into their structure, for normal function is impossible when numerical and chemical imperfections exist. The indwelling Spirit is more-over inhibited in its efforts to manifest Christ Consciousness or perfection, nor can Spirit reside indefinitely in any vehicle, form, body or coat of flesh if there is insufficient chemical attraction to retain it therein. Growth, action and physiological processes must inevitably become chaotic or cease. To the extent

that the cells of the cerebrum become chemically and geometrically perfect can they serve as a fitting receiving and broadcasting mechanism of the FATHER within.

The story of the fall of man and the plan whereby humanity may arise again and return Home is chemico-physiological, acting as it does through the cerebrum, the paradisiacal state or harmony. Finite minds or corporeal forms are incapable of enhancing that state of perfection permeating the indwelling Spirit. The Lord within requires only an adequate quantity of definite materials in order to enable it to manifest in the objective.

Quoting again from the *Zodiac And The Salts of Salvation*: "The Bible most truly states a great chemical fact (Leviticus 17:11) in the following words: 'For the life of the flesh is in the blood—for it is the blood that maketh an atonement for the soul.'

"It is only when the blood is chemically perfect that the full quota of Spirit, otherwise Godpower, can enter the body, for 'Like attracts like.' Therefore: a *perfect* supply of the right chemical elements means *perfect cells, a perfect brain, perfect thought, perfect acts, perfection—A GOD-MAN!*"

The object of man's existence is to re-establish the harmony which originally existed between him and the divine state before the separation took place which disturbed the equilibrium, and which caused the first emanation of the divine essence to be attracted by the material emanation and to sink into matter. To re-establish this harmony, man may bring the will of the Supreme Spirit to perfect expression in his Nature by learning to know within himself the will of God and to be obedient to it. Thus his own nature and finally the whole of the Macrocosm will become spiritualized and be rendered paradisiacal.

(Ed. Note:—Mr. Carque's book, "Vital Facts About Foods," and unimpaired natural foods are obtainable through Natural Brands, Inc., at 4328 San Fernando Road, Glendale, Calif. Both are helpful in establishing a wholesome health regime for constructive living.)



REFERENCES TO "ARE YOU STALE?"

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Symbols for Truth . . .



Helen P. Thurman

NO WRITTEN or spoken language has ever been devised by man that could transfer ideas from one individual to another without loss. Words are but the symbols of impulse and are efficacious to the degree that they inspire in the receiver the same picture, the same idea, the same attitude that were in the soul of the writer or speaker when he formed them. No word or group of words can be depended upon to depict an impulse exactly. The similarity between the picture formed and the picture received will depend upon the similarity of emotional and intellectual equipment in the sender and the receiver. Only the language of impulse could be depended upon to put over a thought without alteration or shrinkage. One modern psychologist has said that the common usage of telepathy was spoiled by the invention of language; that as man learned to speak, he learned to lie, learned to adulterate impulse. All of which is not pertinent to this article except as it indicates the discrepancy between what a man may think and feel, and what he may communicate.

TK attempted to delineate the moral formula for individual growth. He had to use words. Perhaps his books have been read by thousands who have read only the words; readers who ranged from those who thought it a "nice" philosophy, to those who saw in the books only a repetition of age-old platitudes. They have been read by other hundreds who have captured something of the impulse behind the words. Perhaps they have been read by no single individual who has perceived every nuance of thought in their pages. "Poise is the state or condition of an Individual Intelligence who has brought all his appetites, passions, emotions, impulses and desires under the definite dominion and voluntary control of *his own Will*, and is able to maintain that established *Self-Control* as an *accomplished development*." Those words are the symbols for a tremendous truth that must be progressively realized through lifetimes of growth. No one can comprehend its inferences who has not already begun to practice its implied tenets. Yet there is no magic about the words themselves. The importance lies in the essence behind the words, and many a person has achieved poise who has never read that definition. Through individual effort he has attained the Attitude of Soul for which those words stand as a symbol.

All of the creeds, dogmas, rituals, and liturgies in the world are relatively unimportant. What is important, is the germ of truth they may represent. For instance, X may represent what the Great School means by "A Wakeful Consciousness." It is a definite Attitude of Soul, and in the final analysis, its essence cannot be put into words but must be experienced. A follower of Buddha, sedulously regarding his navel, may be actively extending his consciousness and stabilizing self-awareness; or he may be throwing open the gates of will-power and inviting those who will enter. Or, perhaps, he is simply dozing in the sun. A votary of an "I Am that I Am" cult, through individual interpretation of the particular abracadabra, may hit upon that particular attitude of soul which will further his development of a controlled and wakeful consciousness. Or he may slavishly repeat meaningless symbols until he has sold both reason and will into captivity. An orthodox Christian may stumble upon a germ of truth in the chaff of sectarianism and forthwith establish an attitude of soul that furthers "The Wakeful Consciousness." The importance lies not in the mental strap-hangings by which we hold ourselves up, but in the X itself.

The attitude of faith is another example of the point in question. It is a definite attitude of soul which is both curative and creative. Let us be represented by the symbol Y. That state of soul may be induced by a Catholic ritual, by a "bread-pill" doctor, or by a conscious coalition of the fruits of reason and conscience. The annals of any faith-healing sect are filled with examples of miraculous cures. What the followers of these sects sometimes fail to see is that the cure doesn't lie in any fortuitous arrangement of ritual, in any combination of "words," but in a definite Attitude of Soul. Coué's word symbol was "Day by day in every way, I'm getting better and better." No doubt Coué himself understood the definite attitude that must be attained by the patient before results could accrue. And, no doubt, his liturgy has been mouthed by thousands who did no more than exercise their teeth and tongues in the pronouncement of this magic formula.

If we are on the look-out, not for discrepancies in "words," but for similarities in "attitudes," we will find proponents of what we choose to call "natural science" even in the most ironclad orthodoxies. Certainly it makes for tolerance and humility to seek the common ground of truth rather than the battle ground of symbols. In Nature there is no preferential oligarchy commissioned to dispense parcels of "truth." He who will may read and understand. Some will but read the words, whatever creed or philosophy they espouse. And some will capture the essence. And it is the essence that is important. Man is not saved by "words"

alone; no, nor by any combination of words. For, "Not everyone who sayeth unto me, 'Lord, Lord' shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in Heaven."

Are You Stale?

1—What governs the voluntary activities of both animals and men?

2—What operates both bodies in this physical life and what happens at death?

3—Upon the basis of carefully demonstrated facts, what does Natural Science claim in regard to evolution?

4—In the eyes of the true scientist who knows the persistence of Intelligence after physical death, what only does the physical body appear to be?

5—What do all the laws of Nature, on both sides of life, combine to show as the primary object of the Great Intelligence?

6—Of what is the equilateral triangle a symbol; or what does it represent?

7—How does man attain to that admirable condition of Poise, so readily recognized but so little understood? Does the average man represent the equilateral triangle?

8—In what respect are Greed and Self-Pity alike?

9—What weakness touches every element and phase of human character?

10—What is the only Will that the hypnotic subject is conscious of during the hypnotic process?

11—Does the process of materialization make the spiritually embodied Intelligence visible through the process of physical sight? Why?

12—What is the process involved in so-called Transfiguration or Impersonation?

13—Before an Individual can perceive things in the Magnetic Field what instrument of his being must he learn to manipulate and control?

14—What are the three facts connected with the transition called Death, which impress the Individual with the sensation that he is crossing a gulf?

15—What name does Natural Science give to this gulf?

To Your Health!

Headaches—Violet Ultra

Are you one of the exceptional persons who has never experienced a headache? It is hard to believe, but if you say so, all right. Well—if you are, pass this article and leave it for the vast majority of your suffering fellowmen; for headaches are one of the most common of all human complaints and ailments, from youth to old age.

The vast majority of sufferers accept their headaches as a trivial and temporary ailment, and seek relief through pills and powders. A pill one minute, relief the next. That's easy and simple. Why not? Why not, indeed! Because . . .

A headache is usually a symptom of some disturbance within the physical body. A pill or powder may relieve the pain, but it never remedies the underlying cause; and until that is found and cared for, all treatment is merely palliative; serving only to deaden the pain and add more poison for the body to eliminate.

Headaches are a symptom of digestive disturbance, of constipation, eye strain, sinus irritation, tooth infection, interference with normal circulation, general physical congestion, and also mental strain, anxiety, fear, and nervous tension. Now what is at the basis of yours? Figure it out.

When you develop a headache instead of running for the pillbox or powder can sit down quietly in a corner (figuratively speaking) all by yourself and begin to analyze your physical condition. What is wrong with your general elimination? Have you allowed the four main channels to become sluggish and clogged? After all, whether the ache is due to eye strain, or sinus trouble, or constipation, or teeth, the underlying, fundamental cause is your faulty elimination and resultant congestion of the body. Get busy and clean house—lemon water to drink, an enema, a cold shower or sitz bath, deep breathing. Stop eating, too, and resort to fruit juices until the symptom abates. Perhaps you have neglected your exercise and things have piled up; or maybe too many sweets and pastries have "ganged up" on your liver and congested it. Clean out your house and you will get relief, without the additional work of eliminating further poisonous medicines from your system.

Sometimes a headache will result from a tight collar, hat, or girdle. That, of course, is easily remedied by removing the pressure. Sometimes, too—and quite often with most of us—it is caused by a mental attitude not so readily remedied. But it can be done by practicing self-control. "Ha," you say, "that sounds easy." I know—and I agree with you. But I still say, **It can be done.**

There is a headache known in medical parlance as "migraine" or sick headache (as if all headaches are sickening). It is more stubborn than the ordinary headache and usually does not respond to the one pill or powder; so the regular medical man doubles the dose or gives a stronger pill. Some even say that nothing can be done for the migraine headache. It is true, the particular type of headache may be more lasting and more severe; but why? Because the physical condition of the patient, his faulty health habits and inadequate ways of living have caused more severe disturbances in his body; the cause is more stubborn and severe, so also is the symptom.

Improve the general health by speeding elimination; avoid excessive fatigue, strain and worry; get plenty of fresh air and sunshine; take moderate exercise; eat simply, and well-balanced foods, avoiding stimulating ones and alcoholic drinks; keep mentally calm and positive (as well as you can, with applied effort)—and the headaches of every kind and description are bound to disappear.

Energy also is constant, though ever changing in form. There is nothing known to science, either as matter or energy, that can be annihilated or created. By compliance with natural law, man has learned to control and modify forces and manifestations, and adapt them to his uses. But however he may have changed their form, he has destroyed nothing. Substance and energy always have been, always will be, the same in essence, subject only to infinite change of form and mode of manifestation.

Force manifests in action, and the manner of its action, revealed by natural law, is the subject of all human inquiry. Without force there could be no phenomena, and without phenomena there could be no human knowledge. All nature manifests in its phenomena. A phenomenon is the manifestation of a force acting in, or through, some form of matter. A force is a *cause*, and phenomena are the *effects* to which the force, as a cause, gives rise. Force is always a cause; phenomena the resulting effect. There can be no effect without an adequate producing cause; no cause without a corresponding effect.

All action or activity results from the use or expenditure of energy. The initial energy disappears, but it is conceived as passing into its products in perfectly equal measure, thus operating not only as the cause of production, but equally functioning as the power of stabilizing and maintaining the product thus formed in its new combination. The laws of physics and chemistry demonstrate that in transforming energy from one form to another man can never secure more than an equivalent quantity. Conversely, an equivalent quantity is always secured, and nothing is lost. If less quantity results, it is due to imperfect transposition, the unconverted residue remaining as it was, or to mechanical losses in friction or leaks.

The persistence of force means the self-existing activities of Nature with their self-sustaining powers. The energy of Nature appears to be constant, or unfailing, so far as science has been able to determine. The

law is stated thus: "To create or annihilate energy is as impossible as to create or annihilate matter, and all the phenomena of the universe consist in the transformation of energy alone." This is true whether the phenomena are physical, spiritual, or psychical.

While it is vaguely conjectured by many, and recognized as a fact by those who have delved deeply into the matter, mankind generally has yet to learn that the broad domains of spiritual and psychical phenomena are equally subject to the control of natural law, as is the tiniest and most insignificant particle of physical matter. Startling as this fact may be to the Individual who has not comprehended it, it is one of the most significant and profoundly important truths ever comprehended by man. It lies at the basis of constructive unfoldment. When the Individual comes to realize that there is in reality no separation between the physical, spiritual and psychical planes of being, but that these are but interblending phases of the one life, which cannot be divided and measured off into separate parts, then will he at least begin to inherit the kingdom that has always been awaiting his rule.

It must not be forgotten that everything that exists is but a part of one unity; that in reality, while Nature appears to be divided and subdivided in an endless variety, there is an actual connection between all forms of life—an inter-relation of all Nature's activities. There is but one force, and the different manifestations thereof are in constant touch and relationship with one another. The unity of force, flowing from the innermost divine into the outermost physical material, explains the persistence and continuity of natural laws in and through the succeeding cosmic spheres.

A force may be the combination or composition of two or more forces acting upon each other. If they operate in the same direction, the resulting force will be the sum of all forces so combining. If two forces act in opposite directions, and are *equal*, they will

neutralize each other, and the body acted upon will remain at rest. If these forces are *unequal*, the body will move in the direction of the stronger force, with a force equal to their difference. If the lines of force make an angle with each other, the resultant will be a mean force in an intermediate direction. If many forces interact, the resultant is the line of motion or state of rest produced by their conjoint action.

The "conservation of force" is the doctrine or principle that in all cases force is conserved, that is, kept in existence even when it appears to perish. Just as a definite amount of matter exists in the universe, to which man cannot add, and from which he cannot subtract or annihilate an atom, so a definite amount of force exists in the universe, incapable of being increased or diminished. It can, however, be transformed in many ways, manifesting itself in many new forms and combinations quite unlike its former mode of expression. But in every case, the force or energy is withdrawn from some fund or supply previously existing.

The "correlation of forces" is the doctrine or principle that the different kinds of force in the universe are so co-related together that any one is capable of being transformed into an exactly equivalent amount of another. There is *equality* when one can do precisely the same amount of work as the other.

The phenomena of mechanical force are manifested by heat, sound, light, electricity, and similar activities, as well as those exhibited in storms, cyclones, volcanoes, and earthquakes, and the operation and construction of machinery by which these mechanical forces are applied to the uses of life. Chemical force is exemplified in the phenomena of the various combinations of the elements so combined, in character and properties, as is shown in the union of hydrogen and oxygen to form water. The vital or organic force manifests itself in the mineral, vegetable, animal and human kingdoms, as the several Universal Life Elements—the Electro-Magnetic; Vito-Chemical; Spiritual;

and Soul Life Elements—each giving rise to and governing its own kingdom.

Briefly summarizing these facts, it is found that matter is a universal property of Nature; force a universal potency; motion a universal activity, or mode; number a universal measure of all activity; and phenomena the universal manifestation of force.

Spiritual matter differs from physical matter only in the size of the particles of which it is composed and the rate of activity of its particles.

Spiritual energy, or force, is analogous to physical energy, or force—both operating according to Natural Law.

An Individual Intelligence who understands the modes and processes by which Force operates through Matter, or Substance, can utilize his knowledge to further his progress toward Self-Completion and Individual Happiness.



New French Rule Disbands Masons

Vichy, France, Aug. 3.—(INS)—Free Masonry in France will be banned by a new law disbanding secret societies, it was learned today.

A decree to that effect will be published immediately, outlining statutes which were voted secretly before being publicly proposed and which specify the Grand Orient of France and the Scottish Rite, the two most important secret societies in the nation.

Charging that Free Masonry governed France in its lodges while parliamentary procedure was only a facade, secret society opponents charged that since long before the World War the societies framed the law of all branches of financial and social life in the republic "to suit the immediate interests of their members."

Among the leading Free Masons, it was reported, are Camille Chautemps, 32d sublime degree; Maurive Giolette, 33rd degree; Albert Sarraut, 33rd degree; Yvon Delbos, 31st degree; former Premier Edouard Daladier, who joined in 1934, third degree; Vincent Auriol and Pierre Cot, 30th degree, and Jean Zay, 18th degree.

(L. A. Examiner)

Your Morals . . .

Substance, Motion and Number

ALL THAT is known concerning Nature has been derived from observation of the phenomena produced through the operation of its laws. Behind and beyond many of the phenomena thus generated, human intelligence has never been able to penetrate, on any plane of life, despite its arduous and strenuous efforts to lift the veil and solve the mysteries which remain concealed. In the absence of positive knowledge concerning the facts of Nature concealed from definite determination, man in all ages has resorted to all kinds of reasoning, conjectures, supposition, superstition and dogma as to what the final analysis of Nature's phenomena, laws and producing causes will reveal and establish. Despite all these, many problems remain unsolved and apparently unsolvable to man. These problems of final analysis, Natural Science leaves to the realm of "ultimates in Nature," and does not presume to know them. Notwithstanding this, there is a legitimate field for the assumption of truth, based upon the careful testing, observation and verification of phenomena, and deductions therefrom in full compliance with all the rules of reason and logic that have been formulated as the result of centuries of human experience, and commonly accepted as veritable by thinking mankind.

When smoke is seen, logically man deduces the presence of fire; the presence of snow or ice logically suggests the prevalence of a temperature sufficiently low to congeal water, and the presence of water to be thus congealed. In like manner, when activity is observed, man at once realizes the existence of force sufficient to cause the activity, and of some substance capable of being acted upon

in such a way as to produce the phenomena observed. Without these processes of inductive and deductive reasoning, legitimately used, mankind would be without means of acquiring knowledge beyond the simple rudiments of patent facts. Physical science, in all its branches, is the outgrowth of careful, accurate observation and painstaking testing of, and experimenting with, phenomena and their relations, and the conclusions logically and legitimately deducible therefrom.

Natural Science likewise utilizes these instrumentalities, always exercising the utmost care in their use, and carefully discriminating between what is definitely demonstrated and reduced to the basis of exact and positive knowledge, and that which is tentatively *assumed* as logical deduction from known facts and their relations. It makes no claim to positive knowledge of the ultimate nature of cause, force, substance, or matter. However, it has drawn certain conclusions and made assumptions, hypothetically, on the basis of work and experiments of the greatest scientists on both planes of life. When these are given out and taught, they are advanced merely as *assumptions* logically derived from the observation of known facts and their relations, plainly stated as such, and with the injunction that they are to be so understood.

In this manner, observing the persistent activities of Nature, science has drawn certain conclusions which of necessity must be taken as true, as elementary conditions precedent to the manifestation of such phenomena. Primary among these is the proposition that every phenomenon must have a producing cause, adequate and adapted to the production of the particular phenomenon or effect.

Concerning the final analysis of the nature of this producing cause, but little is definitely known. It has been the subject of endless discussion and theorizing throughout the ages, but still remains one of the ultimates of Nature.

It is likewise apparent that any producing cause must have a medium of transmission or manifestation. It cannot operate upon *nothing* and produce *something*. Whether that medium is ether, air, or spiritual or physical matter, all forces, so far as man has any knowledge, must remain forever inoperative except as it acts upon some kind of substance. Assuming a definite cause, and something for that cause to operate upon, or express itself through, man knows that the result and effect of the combination, or bringing together of the two, is an activity or motion, with the further consequence of phenomena being produced, or manifested. He also knows that these resulting phenomena partake of the natures of both the producing cause and the medium through and upon which it is operating. Any variation or modification of the force of necessity produces a different manifestation, and a similar change in the medium of expression in turn results in modified products.

Out of these conclusions, science has discovered and verified the fact that everything in Nature *vibrates* at a rate distinctively characteristic of each separate entity, or manifestation, and capable of being measured with reference to time, or the rapidity with which the oscillations occur. Modern science estimates these according to the *number* of vibrations per second of time.

One of the assumed facts of Nature taught by Natural Science is the Unity of Substance; that all the material of which the universe is formed and composed, is a combination, or series of combinations, of the Primary Substance. Natural Science does not say that this is known to be true, but merely teaches it as a logical conclusion which has been drawn from the demonstrated truths and experiments of its most advanced scientists. For want of a better name, this

Primary Substance has been designated as "Ether," or "Cosmic Ether." It holds that all physical, tangible material is but the result of combinations of the Primary Triad of Nature—*Ether*, and its two primary properties, *Motion* and *Number*, or as it is usually stated, Substance, Motion, and Number.

The difference in the objective appearance, as well as the weight, color, and other objective manifestations of the various physical objects observed, and with which man is familiar, are due to the variations in combinations of both the motion and number of the individual particles of the one substance, Ether. By building up a certain combination made up of individual groups of, let us say, three particles of one substance—ether—a product is derived which is called gold. That is, in the product named "gold," the unit is composed, suppositiously, of three particles of ether. When these units of three are brought together in combination, they unite in such manner as to constitute the product called "gold." By another combination, by making a unit, let us say, of five ether particles and bringing these units of five together, a product is obtained of very different objective appearance, color, and weight, and it is called, say, "silver."

Now both these products, gold and silver, are formed from the same primary substance, *ether*. The difference in their weight, color, and general appearance is due entirely to the fact that the unit of gold is composed of three particles of ether, and the unit of silver is composed of five. This difference in the number of the ether particles makes a difference in the *size* of the unit. That is, a unit composed of three ether particles is smaller than a unit composed of five ether particles. And this means that the unit of gold is smaller than the unit of silver, and consequently its vibratory activity is proportionately greater. In other words, gold is said to be a "finer" metal than silver, because its individual units are smaller and much higher in their vibratory activity.

The larger the number of etheric particles in an atom, the slower is the vibratory rating

of that atom. The smaller the number of etheric particles in an atom, the faster is the vibratory rating of that atom.

Science has proven that it can reduce any substance, such as metal, back to the primary substance, ether, of which it is composed. Suppose that man has the disintegrating agencies that will enable him to break up the units of gold into their original ether particles. In that case they are no longer grouped together into units of three ether particles. Suppose he can do the same with silver. When both gold and silver have been so disintegrated, it is found that they are exactly alike, and that they both compose simple ether. For illustration, it has been found that it is possible to disintegrate gold, and reduce it back to ether. In like manner, means are known for reducing silver back to its original elements. It then becomes *ether*. Then suppose that these same ether particles were taken and started to integrating in groups of three ether particles. The result would be gold. This would constitute the "transmutation of metals"—sometimes called the "Philosopher's Stone"—for which individual scientists throughout the past have spent their lives in searching. From these considerations it is possible to conceive something of the methods through which the Great Universal Intelligence back of Nature has operated to produce the manifold varieties of material and phenomena out of the primordial substance, or ether.

All the so-called chemical "elements," such as gold, iron, mercury, copper, platinum, and all other forms of "matter," are evolutions from a common substance—the cosmic ether. It is also understood that the several material bodies with which the Individual Intelligence is clothed on the different planes of life are likewise different combinations of the primary substance, ether, and its properties of motion and number. These bodies are of different refinement and vibration, each attuned to its own plane of existence.

Every atom of matter is a microcosm patterned after the macrocosm. Potentially it con-

tains as many spheres of vibratory activity as the planetary universe. By virtue of this construction, an atom of matter may vibrate in unison and partake of the vibratory qualities of any sphere to which it may be attuned by its refinement. Thus the same atom of matter may partake at one time of the vibratory activities of the mineral plane, then in the course of its evolution, it may be refined, successively, to vibratory correspondence with the vegetable, animal, human, and spiritual planes.

Every particle in the universe is subject to that principle of Nature which integrates matter, and builds it into individualized form. Form is "the shape or structure of anything as distinguished from the material of which it is composed; the configuration or figure of anything; the mode of acting or manifestation of anything to the senses, or to the intellect; the assemblage of qualities constituting a conception, or the internal constitution making a thing what it is."

The unmanifested cannot be held to manifest form, or to display or present any particular quality, property or attribute of manifestation, when in a state of unmanifestation. When the Great Universal Intelligence expresses itself through manifestation, it proceeds to cause the appearance of things, these things each displaying form, and certain qualities, properties or attributes which distinguish them from other manifested things. A "thing" is: "Whatever exists, or is conceived to exist, as a separate entity, and as a separable or distinguishable object of thought." Things usually are conceived as something "material," partaking of the nature of "matter." Science has demonstrated that all matter is but the aggregation of smaller particles of substance, which smaller particles are in turn but aggregations of still smaller particles, and so on, beyond the ability of science, with its limited instrumentalities, to follow. Strictly speaking, a thing must be capable of being thought of, or pictured as composed of qualities, attributes or properties distinguishing it from other things; hence every

"thing" must manifest form in order to be so distinguished and perceived by the senses or by the intellect as a thing.

Substance is therefore the basis, or entity, which, acted upon by force, manifests conjoined properties or attributes.

Attributes are the conjoined characteristics, properties or qualities, which are manifested by the substance or entity. These are of two kinds: *General*, those manifested in common with other substances, such as size, shape and weight; *Specific*, those which are peculiar, distinctive, and exclusive to the substance or entity manifesting them, and which serve to identify it, and distinguish it from all others.

Phenomena are the appearances produced by the substance or entity, in the manifesting of its properties or attributes. It is these we observe and experience, and by their resemblances and differences, classify and assort, relating each phenomenon to its conjunction with its proper substance and properties.

Properties or attributes are inseparable from their substance and cannot exist without it. Nor can substance exist without properties or attributes. Without substance and attributes there can be no phenomena; hence, when phenomena is observed, of necessity attributes and substance are postulated.

As defined in the dictionaries, "Matter is sensible substance; that which offers resistance to touch or muscular effort; that which can be moved, strained, broken, comminuted or otherwise modified, but which cannot be destroyed or produced; that which reacts against forces, is permanent, and preserves its identity under all changes." "Anything which occupies space." The physical universe is composed of matter. Until recent years, science recognized three forms, solid, liquid and gaseous. The developments in knowledge concerning matter has compelled physical science to take cognizance of the existence of still another form, which it terms "ether." But it has yet to determine the fact that there are several distinct subdivisions of "ether," each having its own

properties, activities and functions.

The spiritual is likewise composed of matter. This is composed of the same "substance", of infinitely finer particles, and vibrating at a vastly greater rate, but still "matter" just as truly as is the material of the physical world. It is acted upon by the same forces, and governed by natural law analogous to that controlling the plane of physical matter.

Natural Science, through its knowledge of matter on the spiritual as well as the physical plane of being, discovers properties and qualities which have escaped the attention of the physical scientists. It finds that matter is alive, or rather animated by magnetism, vitality or life. It verifies the fact that all matter is negative to, and subject to, the action of the positive Life Elements. It demonstrates that all physical changes are due to the activities of these Life Elements, and that the intelligent activities of the individual human have their origin from the same source. It likewise discovers that everything in the world of matter has a universal basis. It finds that, in some degree, Intelligence inheres in everything, and that life in both the physical and spiritual worlds, has a common development and a common purpose.

Matter and force are intimately related. Matter is a product of natural forces, and in turn becomes the medium of expression of forces. Force is an ever present factor, and matter the ever variable result, effect, or product. By a constant action and reaction of individual particles moving upon each other, force is likewise generated.

The elements of the material universe are constant and ever have been so. Nothing ever has been added, and nothing subtracted. There is a constant change of form and aspect, but no change in quantity. If one atom could be annihilated it would throw the whole into confusion, for that atom is intimately related to all others, and all exist as they are because of that relationship. This proposition is equally true concerning the possible creation of an atom. Nothing can be destroyed, or added to, that which exists.

What Do You Think?

This is a column of individual opinions. In order that as many letters as possible may be published, contributions should be about 200 words. No unsigned letters will be published, but names will be withheld if requested.

REMINDED

I am reminded by this war of brothers against brothers, of the time when my own brothers and sisters were smaller, years ago. There were six of us children and sometimes Mother would have to leave us to attend to business matters downtown. She would put us on our honor to behave and put the eldest in charge of the younger ones. For a while all would go well but as the day dragged on and we forgot the parental reproof we would start grumbling and fighting among ourselves. Soon we would be taking sides one against the other until nothing remained of a united family but tears and discordant unrest.

I can remember standing at the corner window in the dusk, looking toward the street car line and praying that Mother would get off a car and come home. Well I knew that I would get as hard a spanking as any of the children, for I was old enough to know better than to fight, but oh, wishing she would come and get the whipping over with, that peace and quiet might be restored, the order and harmony of our home.

So it is with the world. Oh where is the mother of men? Why doesn't she come home; why does she stay so long absent? She is needed to spank us all and say "I am the authority; through me all things are so. Do this, do that," and we would all hug her and say "Yes, mother," and love her and one another again.

Thinking of this while I was very ill, I wrote a poem about the Mother of Men. It goes like this:

"Beautiful Law of True Love,
Beautiful Isle of the Blest,
Beauteous Mother of Mankind,
Come to your children bereft.
Strong were your arms that embraced us,
Love was your word of command,
Order, your walls that enclosed us,
Where are you, Mother of Man?
Far we have strayed from your borders,
Far from your circling arms;
Forgotten the wisdom you taught us,
Filled are our hearts with alarms.
Hate we mete out to our brothers,
Fire do we use as a sword;
Mother, re-teach us our lessons,
Make us again in accord."

We have a Father in Heaven, we must surely also have a Mother? Do you suppose that once we ran away and now can't find the way back? Of course, these are only the fancies of a sick person; but the days are so long and I think and think and entertain fancies that come almost unbidden. Forgive me for taking up so much of your time, but I wouldn't dare mention a fancy like this to anyone else lest they would think I was "touched."

With God's help I have found a way to make a resolve or statement for the day that seems to rise above the Law that seems to slam a negative to every affirmative statement. How often I have started the day with the resolve that "today I will not allow anything to upset me, I will entertain only good and helpful thoughts." Then the first thing something will occur to upset me and all through the day it seems as though Nature herself is out to plague me and make me retract my resolve. But I have found that if I say—"With God's help I will do so-and-so"—lo, it is as though it were a charm; for my mind will register "With God's help I can overcome this" and it seems to make a contact with some equilibrium or some force that preserves the balance of my mind.

I found in the Bible—John, 8th chapter, 29th verse, these words: "He who sent me is at my side; He has not left me alone; for I always do what pleases him." So with God's help I will do only the things that would please Him, that I may not walk alone.

It has taken me long to arrive at this self-evident truth, probably there are many who already know and apply it, but if it would be of any benefit to anyone else who is still stumbling along the Way, like me, I am only too glad to pass the thought along.

Kermit, Texas

M. C. D.

Ed. Note: There is, in the spiritual world, a feminine position analogous to that of the Great Father. The Individual who holds this position is known as the Great Mother, and is chosen for the position by the people, as is the case with the office of the Great Father. The positions are independent of each other, and each carries with it its own responsibilities and duties.

MAKING PROGRESS

I get so much encouragement and inspiration from the magazine. Several times in the past few years I have been on the verge of writing The School for help on some problem, when along came "To You" with the answer, either in an editorial or an article, just as though it were written especially for me.

I want to tell you that I feel I have overcome the subjective condition entirely. You helped me through the darkest period of my life and I shall be ever grateful to the Great Friends for placing the "Psychological Crime" in my hands before it was too late. And then after reading it, grateful to you (The Great School) for helping me apply its principles.

I feel more and more surely as the months go by that the answer to every problem lies directly within myself—and the more I practice Self-Control, the clearer the answer becomes. "Oh the battleground is my abiding place until every weakness

has fallen before the increasing power of my will." (From "The Gateway of Liberation," by Mady Gray.) But I feel that this is literally true in my own life. I have reached the place where nothing discourages me for I KNOW that any hardship or obstacle on the way is only an opportunity in disguise.

My health is still far from what it will be when I have learned to eat by wisdom and not desire. And I do not want to be well until I have learned to control my appetite, in all things, at all times. I am so glad to hear of the School having a new home. Congratulations and best wishes always.

Hillsdale, Mich.

A. L. W.—D. C.

FROM THE WAR-TORN AREA

Please forgive my not replying to your kind letter of last February before now, but for various reasons my reply has been delayed. I hope it will reach you safely, eventually.

First as regards my subscription: Although I owe you \$5.50, I have been meaning to send you that money for some time but I just have not done it on account of conditions—I have the money here—but there were involvements in sending money out of the country, and now I am not allowed to send money out of the country except by special permission from London, and even then it would be English money. Under the circumstances you had better stop sending the magazine—even if you can—for my conscience pricks me for having been so thoughtless. Somehow sooner or later I will get the money to you, but just at the minute things are in too chaotic a state to do anything. I can't bear to give up the magazine but I also can't ask you to go on sending it until I get the money to you. I am sure you will understand and I can leave it to you.

I do so appreciate your cheering remarks in your letter; they are a light in the present darkness—though the physical sun is shining brilliantly and has been for weeks—a most unusual thing in England, even here in our city. Well, I came here to be near my sisters, one of whom has since passed over, and as I look back now and think of all I have lost, I still know I should not have been satisfied to stay in the United States with all this going on in my country. I am being philosophical at present—probably because I have not actually felt want or experienced bombing, but I am praying for courage to face what must come. If I can't stand it with my knowledge of your teachings and my husband's example, I certainly can't expect others who have not had such an opportunity to do so. I do sincerely want to be among the helpers and not among the helped, but my inside WILL keep turning over as I think of the horrors, try as hard as I do NOT to think of them! But I want to take this opportunity of telling you once again how deeply grateful I am for the School's teachings, of having been able to come into contact with them. It has changed my entire outlook on life and apart from the mere physical I have no doubt now of the faith that is in me—I almost said knowledge.

One sentence in your letter particularly struck me and gave me courage—"but just on the other side there is sunshine and progress again." I think that is beautiful and I thank you for that comforting thought which I shall always carry with me. As to this transition—for I agree it is that—I AM trying to keep an open mind, not to let my reason go and call everyone names, though the utter futility of all this UNNECESSARY suffering gets me down often. To deliberately break up peaceful content and, in many cases, happiness all over the world is to me a dreadful thing. But perhaps the peace is only outwardly—not inwardly—and that is why? After people's passions have died

down again—if they ever do—maybe we shall be able to reason calmly and see where we were wrong—all of us. It seems the only way for peace is for people to recognize the fact that they are human beings before they are English, German, French, etc., etc., but apart from the few—and the very few—it seems hopeless to ever teach them that plain fact. When will nationalities be done away with? Until then, there will be war. But the less said the soonest mended—and this is no time to talk.

I don't know how all this condition will affect this business of mine—probably badly—and I may have to move from here. But meantime I am carrying on as usual and going along day by day, as most people must. Events move so quickly one hardly has time to breathe. Please always address me as above unless you hear to the contrary. Also please do write to me when you have a chance for your letters mean a very great deal to me. Even the peace of my dear America would mean much to me now, but I am hoping for a more peaceful place even than there if this war will end this physical life for me, where I can be of so little real service.

With gratitude for all the School and Work have meant to me, Sincerely,

England

A Loyal Student.

Ed. Note: This letter was written in June but was considerably delayed in reaching its destination. Under the circumstances, the magazine will continue to be sent, out of the fund; perhaps at some future time the writer will be able to compensate in some manner, to the kind contributor who has placed the money in the fund; if not here, then in the other life and in some other form.

A SAFE ANCHORAGE

In these times of general stress, strain, disturbance and uncertainties, it is indeed tranquillizing to sit quietly alone and read the contents of any and all numbers of our magazine. In these times when several nations are contesting with armed might, and economic, political, and even personal problems are so involved and complex, it is truly a real stabilizing and beneficial rest, relaxation and help to be able to mentally dwell upon the truths as presented by Natural Science, as well as those contained in the TO YOU publication. These are times when it would seem to be perfectly right and proper for each of us not to place too much reliance or dependence upon so-termed political "ideologies" or personal evidence of perfection constantly being displayed by mere Individuals; a rude disillusionment is likely to result from a rude awakening, and then personally we are likely to experience a "war of nerves" within our own organisms, which in no way improves matters nor solves problems.

Changing times and conditions prevail around all of us at the present, which must either directly or indirectly, in certain particulars, affect the life of every person, to greater or lesser extent. Nature's Laws and Principles can surely be depended upon as a **sane anchorage**, irrespective of all unexpected stormy conditions which may prevail at a distance or even very close to us personally or in the future. These we can always find elucidated and clarified for us in the text books and the magazine—let us be grateful for the source of this invaluable information.

San Francisco, Calif.

B. D. Retlaw.

P. S.: Kindly let me know promptly when my subscription expires.

HAS SHARED THE MAGAZINE

I am so happy to have the "Formula for Relaxation" and shall procure more from time to time, in the hopes that its needed message, which our Beloved Elder Brother gave to us, may lighten the burdens which many are carrying unnecessarily. We pray it may go forth with power.

"*I came across, in one of Marie Corelli's books the other day, these lines from a poem of Ella Wheeler Wilcox called "The Great Eternal Will" which I herewith copy, thinking you might like to use it as a filler; also this from James Russell Lowell:

"Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future—and, behind the dim
unknown,
Standeth God within the shadow, keeping watch above His own."

I enjoyed every article (except story) in last magazine. I shared all with G——, (a former student and friend)—and she wishes to be remembered to you. She is amazingly strong, but never leaves her bed. Five years in May she has lain there, apparently making some spiritual progress in the tests and trials that beset her from day to day.

With love, much love to you from Mr. H. and me,
California. Ever a Sincere Student.

Ed. Note: Thank you for the poem which shall be printed at the first opportunity.

A SUGGESTION

Eleanor Roosevelt isn't the only one who lives a life interesting enough to write about it. You and I do also. Whether it is interesting to You depends upon how much you exercise a wakeful consciousness so that you recognize comparisons, contrasts, and values in their myriad relationships.

To those who struggle along the way in seeming monotony here is a suggestion: Many years ago the fundamental principle was discovered that the degree to which life became colorful, interesting and enjoyable depends upon the craftsmanship displayed in constructing mental concepts as well as response to physical environment. We exist physically but to LIVE we must loose the springs that flow from higher sources and enrich our being. Make use of the mentality YOU possess. Find the novelty in YOUR surroundings. Study YOUR personal relationships. A universe of fascinating endeavor will unfold for YOU. Cultivate the process of making YOUR days interesting to YOU. Certainly we have no right to expect some one else to keep us jazzed up in addition to fighting their own battles.

Life becomes as glorious as an adventure when you find you have mental and physical legs to develop as the day you took your first infant step. When the contemplation of ceaseless endeavor no longer frightens you the days become too short and tomorrow is hailed with keen anticipation. Activity is the key to all of Nature's processes. We never unlock her secrets unless we use the key. Do you suppose the Master Jesus had this thought in mind when he said in effect—"He that hath developed his eyes will see; He that hath developed his ears will hear?"

Honolulu, T. H.

T. W. Swartz.

"FORCED" COPY OF THE GREAT WORK

Please find enclosed order to pay for my subscription. I am about six months behind but will try to do better when it comes due again.

I am very interested in the articles by Tasso Swartz, and "Who Watches" particularly, on account of having worked under him for about 15 years and knowing that his last article is true. I was the one who "forced" (?) a copy of "The Great Work" on him.

Tigard, Oregon.

C. F. S.

THE RELAXATION FORMULA

The formula was received at a very needful time—for me. In an effort to alleviate and correct an adverse physical condition which threatened to become acute, I went on a three-day fruit and vegetable juice diet, but kept busy at normal tasks during that time.

The efforts of Nature to rid the body of accumulated poisons brought on special weakness on the fourth day and more sleeplessness. So a few nights since after finally dropping to sleep, I was awakened very shortly with a vivid memory of a "dream," in which I saw my body lying back of me on the bed, while I sat on the side of the bed looking down at two large coarse hands on my chest, and was impersonally and curiously wondering whether the owner of those hands intended to smother or choke me. Then came the thought that something must be done about it, so I said, "Go away! Go away!" But either from within or without came the admonition, "You are not positive enough." So another command was given and the words added, "You have no right. Go!" Whereupon I awakened. And was unafraid.

I relate this because on practically all similar occasions of "bad dreams," I have awakened with a rapidly palpitating heart and a feeling of fear. As a child it was not at all uncommon to have "nightmares" which required the soothing and reassuring ministrations of a parent. But these distressing dreams have diminished within the years, and when one occasionally has come during the past two years, it has been treated with an analysis and matter-of-fact reasoning. Yet this last dream was the only one in which I was ever **consciously** unafraid. And I was glad.

But the rare meat has been returned to the diet. And I've tried the formula. The trial was revealing, for my concentration was so poor and tenseness so great that it took over an hour for the formula to reach the toes. Then the thought of "Life" was given. Should one feel a vibration over the whole body when this thought is given? That was the result, and was followed by four uninterrupted hours of sleep, which was a wonderful help.

Such a long letter of I's and me's, but it was thought the above account might be of interest.

Texas

A Student.

Ed. Note: Not everyone who practices the formula is conscious of the vibrations in the body when taking the treatment to restore energy; but that is because of lack of attention and sensitiveness to the vibratory activity taking place. Any person who is able to keep his consciousness alert and his attention fixed on his body can feel the energy entering his body.

Fiction



The Kindly Kiss of Death . . .

Ambro S. Park

(CONTINUED)

THE RISING SUN found Jorice bathing in a secluded pool, shaded by dogwood and alder, her body aglow with exercise and the pure joy of living. She swam, dove and gamboled in the invigorating water, like a true nymph of the sea. Later she wandered slowly back to her wigwam, with her sheeny black hair unconfined to dry in the warmth of the sun, and her rich contralto voice carolling a chanty of the sea. The only clouds on her cheer were a latent soreness of heart at her father's gallant death, and a vague uneasiness for what might happen to Louis in his pursuit of Petroff. As to the suitors of yesterday, she gave them little thought. Their ponies had disappeared during the night and she thought that episode was ended. But, as she strolled thru the busy camp, she sensed that something was wrong, that there was an air of restraint. The carol died upon her lips before she reached the wigwam. There she found Wa-wa-his-si, as fresh as if she had spent the night in sleep. But Wa-wa-his-si's first words told her otherwise.

"Greeting, Breath of Dawn! Wa-wa-his-si has just come from a sleepless night with a little one, who is now much better. Wa-wa-his-si hastened to you that she might tell you more of the customs of courtship amongst the La-lac-an, so that you might guard against perils unknown. But, first, O Blush of Dawn, Wa-wa-his-si would hear what the coveted maiden has to tell."

Jorice laughed outright, as she remembered the antics of the enamored swains. Then she said, between giggles, "The performance was given to a highly appreciative audience of one. It was intensely interesting and, some of it excruciatingly funny. I snorted once; but I think that Og-he-he, who was snorting with triumph at the moment, thought I was snorting in sympathy with him. His performance was the most realistic, and he would be my first choice, providing I had the faintest idea of choosing anyone. The rest of the day I was easily amused at trifles, and laughter came heartily many times. In the evening I took pity on the poor ponies and, for fear that I might

offend my watching admirers, I led them all to water at one time. Then I gathered grass and fed them all equally. After that I heard some angry talk amongst them, and saw some threatening motions made. Then I slept peacefully."

Wa-wa-his-si, who had laughed at some of this reital, grew grave at the finish. She sat, stroking the parrot's plumage, for some moments. Then she looked into Jorice's eyes, smiling dubiously, and said, "Wa-wa-his-si has much upon her conscience. She should have stayed long enough to complete her explanation, and warn you of the danger into which you fell."

"Danger!" exclaimed Jorice, eyes wide with astonishment, "Why, Wa-wa-his-si, what do you mean by danger?"

"The maid who is wooed, feeds and waters the pony of the man of her choice. If she feeds and waters them all, it means that all find equal favor in her eyes; that she is unable to decide among them; and that they must settle the question by the age-old test of Wa-hu-ya. And," Wa-wa-his-si paused as a fleeting twinge of pain crossed her mobile face, "Wa-hu-ya, Dear One, means battle unto death."

Jorice sprang up and threw out her arms in a passionate gesture of protest, crying, "My God, not that. Wa-wa-his-si! What have I, a stranger, to do with the customs of the OR-OG-AN? Tell them I will not have it; that I am ignorant and innocent of any intent to embroil them in any manner whatever; that I would not become the wife of one of them, if death were the alternative. O Wa-wa-his-si, dear friend, do something—Do *something*!"

Wa-wa-his-si took the excited girl by the arm and gently forced her back into the seat, saying soothingly, "Breath of Flames, caro mio, calm yourself! There is no immediate danger, for it is you that must give the signal of combat. Until that signal is given, the smitten four must be in truce amongst themselves. They may growl, spit, glower and boast, but they may not even scratch." Wa-wa-his-si's voice lost some of its mellowness as she continued, "As to preferring death to a La-lac-an husband, be careful to keep that thought locked in your heart; for the OR-OG-AN are

a proud and independent people who acknowledge no other race as equal, let alone superior." She straightened with pride as she delivered the last sentence, and her lustrous eyes glowed with the fire of a great race love.

"Then that signal shall never be given," said Jorice. And she continued, gently, "I meant that death would be preferable to mating with any man without love, whether La-lae-an or white man. We English women feel that marriage without love is stultifying. But we have no quarrel with the customs of other races, save as they affect us individually."

Wa-wa-his-si smiled as she stroked the troubled girl's hair, saying, "If you do not give the signal within a moon, the sighing swains will think that you are unable to decide the manner of combat, and settle the question of Wa-hu-ya amongst themselves. Tell me," she added playfully, "is there no spark of love in your heart for the handsome giant who saved your life? He is a man amongst millions!"

Jorice laughed frankly, saying, "His Highness is way above the wiles of this humble maid. She respects him in large gobs, and fears the crushing weight of his immense knowledge."

"He has the understanding heart of a child and the true humility of a wise man," said Wa-wa-his-si, fervently.

Jorice shook a reproving finger at Wa-wa-his-si, saying, "Wa-wa-his-si, thou siren of the ages, en-mesh not the helpless giant of thy charms, for he would be as the hapless fly in the spider's web."

Wa-wa-his-si gurgled, "If Wa-wa-his-si thought thy words savored of truth, she would spin thru sleepless nights and days until the adored head of her ninth husband rested upon the bosom of her undying love."

"Fie on thee, thou bronze Cleopatra!" cried Jorice, little expecting the shock to follow.

Wa-wa-his-si fixed her large, lustrous eyes with distended pupils aglow, upon Jorice and breathed intensely, "Wa-wa-his-si and Cleopatra are one thru five reincarnations, and the bitter cup is drained almost to the dregs." Then she shivered and continued, "Let not the dreams of an old woman disturb you, Breath of Dreams. 'Twas idly said." She turned a listening ear to the south and said, brightly, "Wa-wa-his-si thinks the pursuers of the Evil One are returning. Shall we welcome them?"

"Of a surety!" responded Jorice, getting to her feet with a feeling of relief that the strong man was returning to share her burden of anxiety.

As they started they met Terry, accompanied by three armed braves and Or-og-on. The two parties joined forces. Terry was slightly flushed and seemed to have recovered his normal good spirits. He greeted Jorice gayly, as she gave him a tender smile of affec-

tion.

They had gone but a little distance when Wa-wa-his-si halted abruptly and placed a detaining hand upon Jorice's arm, saying, "Be of stout heart. Breath of Spring, for there is a message of strength from the great man: so fortify thy soul!"

Troubled by these cryptic words, Jorice pushed on to the edge of the grove.

The La-lae-an were streaming out to meet the returning party. The two parties met in the open meadow.

Or-il-on came first, leading another pony, upon whose back was strapped a bundle of furs resembling a human form. The others followed closely after, with their ponies encircling Louis. The faces of all but Louis were gloomy: his was serene and thoughtful. As they advanced, they silently opened the circle and Louis sat revealed astride the largest pony. His hands were bound behind his back. His feet were tied beneath the pony's belly and he was stripped of his pistols and rapier.

Jorice gasped and leaned against Wa-wa-his-si, who put an arm about her shoulders in silent sympathy.

Terry swore softly and clutched the hilt of his rapier.

San said "Sweet hell!" and subsided.

Or-il-on dismounted and placed a reverent hand upon the bundle of furs. Two tears rolled down his cheeks as he said, huskily, "La-lae-an, here rests the despoiled body of her we called Or-in-ta. She died protecting that which is precious to all maidens. As she gasped her life away, she breathed the name of him who gagged, bound her to a pony, and slipped the knife of hate into her breast, when her honor was gone. That Evil One is called Ivan Petroff. He is safe with the Mo-doe-an, the Pi-ut-an. The law of the OR-OG-AN is as fixed as the mount of Shas-ta. It must be obeyed! A life for a life. Ivan Petroff dies or one of these white men dies. A white man for a white man. I have spoken."

Jorice shuddered and fixed an appealing look upon Louis.

First-Officer Terence O'Dey saluted Or-og-on and placed a hand upon Jorice's shoulder as if to ease his suffering, saying, "If a white man must die it will be Terence O'Dey. Louis Ladore is guiltless. It was Terence O'Dey that allowed the fiend to escape."

The stricken La-lae-an wailed in grief as Or-in-ta's father, Sha-ap-tha, took the body of his daughter in his arms and strode thru the crowd to his wigwam.

Or-il-on fixed his haughty eyes on Jorice and a smouldering fire of desire flashed out and then subsided. Then he turned his gaze to Terence O'Dey and triumphant hate flashed for an instant. Again he was the stoic native, as he said, "It is one to Or-il-

on which white man dies; but one must die by fire within a moon, if the Evil One escapes."

Or-og-on raised his hand for attention, as he looked into the stern, set faces of his people. Then he spoke to Or-il-on, saying, decisively, "The law of the OR-OG-AN rests in the hands of its Great Chief, subject to the Council of Death. Or-il-on's moccasins were ever eager to lead him into trouble. His head is high and his spirit haughty, but he must learn to bite his tongue into silence in the presence of the wise men and his father, Or-og-on. Let him remember that his years are tender, and that the death sentence comes only from the lips of men tough with the years and mellowed by the wisdom of the silent places."

Or-il-on flushed angrily and seemed urged to retort; but Or-og-on subdued him with a lightning flash of the eyes.

Louis spoke softly to Wa-wa-his-si, saying, "Sister of the Spirit, tell these grieving ones that I may be trusted, that my word is sacred; that my spirit is with them in their sorrow, that I shall remain with them until the law of the OR-OG-AN is satisfied, and that I must be freed of these bonds to aid those in distress."

Wa-wa-his-si flashed Louis a message of comfort, as she ran to his pony and lightly sprang upon its back. With one hand on his shoulder and the other waving the parrot wand, she spoke in a musically piercing voice. "My children of the La-lac-an, listen to the words of Wa-wa-his-si, whose wisdom guided your people for many generations. Always has her tongue been straight. Always has the bright light of her council made the dark trail of your suffering brighter. Her spirit sees and talks with the spirits of those who are long since but a legend to you. These spirits tell her that this man shines with the great white light of Truth; that his words are as straight as the trail of a lover to his mistress' wigwam. Loose his bonds so that he may aid you unfettered! I have spoken."

As Wa-wa-his-si finished, she raised the parrot wand aloft, looking keenly about as if challenging opposition to her dictum.

The La-lac-an stirred uneasily, but only Lo-lo-gur-ra protested, snarling, "The Big One brought the Evil One to work sorrow on the La-lac-an. They are white brothers in evil. Both should die by the fire of justice. Let the Big One stay bound. Bind the other white man. I have spoken."

Wa-wa-his-si pointed the finger of scorn at the glowering Lo-lo-gur-ra, saying, "Lo-lo-gur-ra's tongue is dipped in the evil of his heart, and drips with the spirit of the mad wolf. He feeds upon the pain of men, birds and beasts. O gurr-r-a-a!" finished Wa-wa-his-si, with the snarling yelp of the wolf.

There came approving laughter, and Or-og-on

smiled as he said, "Wa-wa-his-si's words are good. Let the Giant be freed! Nor must the other white man be bound. "Or-og-on has spoken!"

Or-og-on then questioned Or-il-on; after which he said to the La-lac-an, "Or-il-on says that the Mo-doe-an, the Pi-ut-an are making war-medicine at the feet of the Siskiyou, where the Bear river starts its journey to the Rouge. Let runners gather from the four winds all the men of friendly tribes in a sun's journey. Let them cut meat with the La-lac-an where the Bear and the Rouge meet. There we will hold council together. There is another black-bearded white man with the Evil One. They boast they will come and take the white woman and her gold, with all the maidens of the La-lac-an. Or-og-on says that the mad wolves must be driven back to their lairs. I have spoken."

And that night Louis, Terry, Jorice and San planned for the coming of the white fiends and their native allies.

CHAPTER VI

Jorice was bitterly rebellious at the strange customs in which they were en-meshed, saying, hotly, "What barbarous custom is this which puts in jeopardy the life of a good man for the evil deeds of another? What perverted sense of justice dreams that the life of the innocent must be sacrificed for that of the guilty upon the altar of heathen customs? We came to these people in pure friendliness of spirit, and that spirit has en-meshed us in the net of outlandish laws. I am kind to four ponies that suffer for food and drink, and find myself tangled in heathenish matrimonial usages." She described her experiences with the four La-lac-an suitors for her hand, telling in detail Og-he-he's performance as typical of the rest. The three men laughed heartily as she ended by imitating the prancing, snorting brave retiring with the honors of combat.

"And to think," concluded Jorice, "that I, an Englishwoman sound in wind and limb, and with a fair share of comeliness, should receive my first offers of marriage, wholesale, from a flock of heathen, painted savages! It seems that I must travel into the wilds of the earth for my charms to be appreciated at their barter value."

"Thy overpowering loveliness striketh dumb the more diplomatic swains of merrie England," chuckled Louis.

"Gracias, Senor! Compliment number two comes from the lips of the learned giant," laughed Jorice, curtsying ironically. Then she continued, seriously, "But enough of me and my petty affairs. Tell us of your trip, Louis!"

Louis's face straightened into serious lines as he said, "Petroff had too long a start for us to overtake him in a day's journey. We would still be on his trail

had he not found refuge with the Pi-ut-an. Or-inta we found four hours journey up Bear Creek. She was lying in shallow water, where she had dragged herself to quench her thirst. She said that Petroff came while she was sleeping. He gagged and bound her before she could cry for help. She had bled past the point of help, altho' I worked hard to save her. After the end, we left a brave to guard her body and went on. In the evening we encountered the Pi-ut-an in large numbers, with Petroff among them. Petroff appeared with another black-bearded white man. He boasted vilely of outwitting us, saying he would come soon with his Russian friend and their allies. They would kill the La-lac-an men and steal the women and the gold he saw us take from the chest. We were hopelessly out-numbered, so had to retreat, baffled. Why we were not attacked was a mystery until Or-il-on said that peaceful envoys were safe before war was declared. When we got back to Or-in-ta's body, the La-lac-an counselled among themselves, deciding that I must be held as hostage for Ivan. I submitted, for that was not the time to defend myself. I did tell them of Simpson's murder, and that Petroff was no countryman of mine. But, to them, all white men are brothers of one race, as the many tribes are brothers of the OR-OG-AN. And they blamed me for saving Petroff's life when he was cast up by the sea. They said that we survivors represented the law of the white man, and that we should have executed Ivan as a matter of justice. There is merit in their view-point, even from the white man's angle."

"'Tis me that knows that he ought to be kilt, but I'm dommed if the O'Dey can kill a man in cold blood; its too much murder." Terry scratched the left side of his slightly crooked nose as he spoke.

Jorice sighed and stretched her arms with a gesture of mental stress, asking, "Have you formulated any plan to evade the terrible menace to you, Louis?"

"In a general way, yes!" responded Louis, thoughtfully. "Petroff boasted that he was coming with his allies and his Russian friend to despoil us of our gold and—other things. I'm hoping that Ivan comes, and that I may capture him in some way yet to be decided."

Further conversation was halted by the arrival of Wa-wa-his-si bidding them to the funeral of Or-in-ta. They followed her into the darkness of night.

Signal fires gleamed from the hills and lesser peaks, calling the allies of the La-lac-an to swarm at the hive of the home-hearth, there to defend the women and children, the honey of their living.

And upon Little Flat-Rock, two fires disclosed a huge pile of criss-crossed, resinous fir limbs, the funeral pyre for the tortured body of Or-in-ta, the

maid snatched from fancied security to die by the hand of a lustful fiend.

Upon a raised bier of evergreens she slumbered in the finery of an Indian maid, bedded in fragrant wild-flowers of kindly Nature. Torchés of fat pine and fir cast a lurid light upon her bronze marbled face, and upon the precious trinkets of girlhood, clasped to her stilled bosom with crossed arms and inert hands. At her head stood the father who had given her existence. At her feet stood the mother who had given her birth. Beside her stood a sister and brother, who had brightened her young life with the joyous play of childhood.

Then came the La-lac-an, filing slowly by, in tearful reverence bidding adieux to a loved member of the tribe; many knowing that the stilled form was but the east-aside physical garment of the real Or-in-ta, whose spirit was at peace with the myriads that had gone before.

And came Wa-wa-his-si, with her silvery white hair, her vibrant face and figure of young womanhood, her lustrous eyes that saw the secrets of two worlds, her emblematic parrot upon its ebony perch, and her tongue oiled with the balm of wisdom, saying, "Children of the La-lac-an, weep softly that your aching hearts may be eased, and as token of love for Or-in-ta. She who was with you in the body before you, is still with you in the finer spiritual body; and her spiritual eyes are alight with the soul that is the real Or-in-ta. So let your grief be but a token of the moment, a token of tender feeling wounded; then hush your cries, dry your tears and rejoice with Or-in-ta that the sorrows of the earth are but a dream. See you not that the father who loves her, is smiling thru his tears? He, with Wa-wa-his-si, sees the smiling face of his beloved Or-in-ta as she strokes the hair of the weeping mother and whispers, lovingly, 'Mother, weep not, for death is a friend!'"

Wa-wa-his-si stood for a moment, smiling tenderly. Then she put her hands over the stilled hands of the maiden, saying, "Let this east-off garment of Or-in-ta be given to the flames, so that Or-in-ta may be free to enjoy the pleasures of Spirit-Land!"

The mother placed a tiny basket of flowers, and another of maize cakes and strawberries, upon her daughter's breast. Then all held their arms aloft, with open palms forward, as six maidens shouldered the bier and bore it to the funeral pyre. There they placed the bier upon the high pile of boughs and lighted the resinous wood. They stood together, with arms upraised, humming, softly, "Val-ah-ti, O Or-in-ta!" (Farewell! Peace be with you!)

And they came away. And, in a great beacon of light, the flames did their kindly work.

The coyotes yelped, and the wolves howled and the panthers wailed a requiem.

On the third day, came a truculent chief of the Mo-doe-an, stripped, feathered and painted for war, bearing a bundle of arrows tipped with red and bound with the skin and head of a rattlesnake. At the feet of the La-lac-an and their allies, assembled in council, he cast the token of war. Then he folded his arms over his naked breast and stood in silent disdain, with his back to a giant pine.

Or-og-an broke in two the clay pipe of peace, hanging by a cord from his neck, casting the pieces at the feet of the immobile envoy. Then he drew his tomahawk, flourished it about his head and cast it with a lightning snap of the wrist. It whirled thru the air, whizzed past the stoic Mo-doe-an and buried its blade in the pine, with yew handle quivering.

The Mo-doe-an turned quickly, spat venomously at the tomahawk and stalked away, snorting defiance.

And thus war was declared.

Louis prepared for the conflict by cutting a madrona sapling into a six-foot war-club. Madrona has twice the weight of pine, and the warriors watched in amazement as Louis twirled this mighty club with one hand.

San was torn between two desires, his adoration of Jorice and his love for a fight.

"San taka knife an' cutlass an' lun led devils silly!" he boasted. He had fought in many deck-struggles between English and Spanish, and his was no idle boast.

"But I'd feel safer if you stayed with me!" cried Jorice, plaintively.

"All light, Jorice! San stick by you till Hell freezes stiff!"

"But I don't want to go there, San!"

"Hell, Jorice! San means till Heaven melts!"

"But wouldn't that be Hell, San?"

"Hellity damn! San's blains feel lika mush in hot kettle," groaned San, pressing his hands to his head.

"Never mind, San! I know what you mean. And I feel safe with you to proteet me," said Jorice, kindly.

"You betcha sox!" cried the delighted San. And then he wondered why Louis and Terry roared, while Wa-wa-his-si gurgled throatily.

The second morning came the Pi-ut-an, the Mo-doe-an and the two Russians, with lust for gold and women.

The La-lac-an and allies elected to fight a-foot, saving their ponies and giving them the shelter of friendly trees.

San was given one of the remaining muskets and Or-il-on took the other. Or-il-on decreed that Terry must remain a prisoner in charge of the old men and

boys.

Terry protested hotly, but Or-il-on cut him short, saying, "Go peaceably or we bind you hand and foot! If we lose, at least we will have you for the law of the OR-OG-AN."

Jorice intervened, asking that Terry accompany her, but Or-il-on smiled bitterly, saying, "Enough of this talking! There has been too much interference with our customs. There is no danger for the Lovely One as long as the La-lac-an are undefeated."

"I am not thinking of danger to myself," retorted Jorice, warmly, "but of the unnecessary humiliation of a brave gentleman. Your weirdly savage customs need much changing to fit in with any idea of justice. They are simply outrageous!"

Or-il-on flushed angrily and replied, haughtily, "As long as Jorice Howard is a guest of the La-lac-an, she must abide by their laws and customs—even to the taking of a husband." Then he strode away with a snort of anger.

Before Terry was led away, Jorice took his hand in hers, saying, feelingly, "Terry, dear, be as patient as you are brave for my sake!"

"'Tis hard on a fighter to be idle whin there's glorious ruction in the offing, Jorice. I'd fight fer ye with a grin on me lips an' a thune av Erin in the heart av me. Keep the eyes av ye open fer threachery! These be wily savages an' Petroff may try some cun-nin' scheme to lay the hands av him on ye."

"I'll be watchful, Terry!" promised Jorice, throwing him a kiss as he was led away.

Louis was averse to killing, unless in self-defense, so he joined the fighting forces as a non-combatant surgeon. He was paged by an aspiring youth, who carried the case of surgical instruments, a roll of bandages, a skin canteen of water and a quiver of splints for dressings.

Louis wore moccasins, fringed buckskin trousers and sleeveless tunic, fashioned by the skillful hands of Wa-wa-his-si, trained in the study of the anatomy of man. A belt held his scabbarded rapier and holstered pistol. The war-log he carried lightly in his left hand.

As the approach of the enemy was heralded thru the camp, Louis saw Jorice, Wa-wa-his-si and San embark in a canoe to cross the Rouge. He warned San, saying, "Keep your eyes open, San!" To Jorice he said, "Hesitate not to use your pistols in defense, but save one shot for defeat. Capture alive would be worse than death." To Wa-wa-his-si he said, "Keep your inner ears open for a message from your grateful friend."

As Louis turned away, San cried, "Bash'em lika hell, flend Louis!"

The enemy delivered their first onslaught by racing their ponies across the front of the waiting La-lac-an

and discharging their arrows at their nearly invisible foe, from the far side, beneath the ponies' necks. They whooped and yelled derisively, taunting the Lac-lac-an to come out and fight like men.

Louis estimated their number as close to three hundred, while the allies were barely two-thirds of that number.

The allies returned the bow-fire, the yells and the taunts, but discreetly held their cover, knowing that the enemy would attempt to dislodge them.

Petroff rode with the enemy, clumsily, having trouble to re-load on his skittish pony's back. The other Russian was nowhere to be seen. This made Louis apprehensive. Could he be with another party, trying a flank movement?

Three times the enemy repeated the initial maneuver. Then they dismounted and came on a-foot, leaving a few men to guard their ponies. Petroff hung well behind, but he yelled with the loudest, firing a few ineffectual shots. They continued their infernal din, while the allies had ceased yelling.

Or-il-on shouted, "Coyotes, yelp less and fight more!"

Or-og-on was grimly silent as he worked his bow with deadly skill. Only their protecting shields saved many an enemy from his accurate fire. Some of the enemy were hit with arrows and retired, if able; if not, they were carried to the rear. The rest came to within two hundred feet and halted in an irregular line. They continued their infernal din, as if yelling would win the battle.

Then, seeming to have yelled themselves fearless, they made a concerted rush. But the allies repulsed them with arrows and hurling spears, aided by two shots from Or-il-on's musket, that laid two men low. They retreated, carrying many wounded with them. At a safe distance, they halted. Then individual braves stepped forward, yelled their names and their deeds of valor, and challenged any individual enemy to mortal combat. About fifty of these challenges were accepted. And then came a strange exhibition of battle ethics, as practiced by these strange people. Each pair of contestants met in middle ground and fought without interference until one was killed or disabled. In this wholesale duel, the allies were overwhelmingly victorious. The enraged enemy attempted a mass charge upon the victors, to wipe out the disgrace. The allies rushed out to meet them, keyed to desperation.

This was the opportunity that Louis craved. Grasping his huge war-club, he bounded forward in amazing leaps and literally mowed a swath thru the enemy's ranks before they realized what the strange, gigantic devil was doing. His lips were set in the grim smile of a Titan at play, and his splendid body moved with

the rhythmic co-ordination of a god in action. The very suddenness and ferocity of the onslaught gained its end. The craven Petroff fired his musket wildly and turned to flee. But Louis reached the fleeing man and tapped him on the head with the war-log. Ivan collapsed as if struck by lightning. Louis hurled the club at two braves who threatened to interfere, and drew his rapier. The club whirled thru the air on a horizontal plane. The big end struck one warrior in the chest and the small end smote the other brave in the face. Both went down.

Louis picked up the unconscious Ivan, tucked him under one arm and ran back toward the on-coming Lac-lac-an and safety. Several thrust at him with spears, but he turned them aside with his rapier and raced on. Before others could interfere, he was back with his friends.

The heartened allies would not be denied. The enemy attack collapsed and they flew to their ponies, mounted and raced away.

Louis sheathed his rapier, fixing his thoughts strongly upon Wa-wa-his-si, with a message of assurance. And there came a shock from Wa-wa-his-si, impressing him that there was trouble across the river. He gave rapid directions for the securing of Petroff and the gathering of the wounded for surgical attention, adding, "There is trouble across the Rouge. Or-og-on, will you follow me with some of your braves!" He swung his surgical case between his shoulders and bounded away. His pace was entirely too swift for Or-og-on and his braves and they were soon left behind.

At the river, here five hundred feet wide, Louis plunged in and swam across with powerful strokes. A waiting boy pointed the way as he ran on. Under a gigantic fir tree, he came to Jorice, seated on the ground, with San's head in her lap, and the tears streaming from her eyes. Nearby were the bodies of six dead Indians and a black-bearded white man.

Wa-wa-his-si was bathing numerous wounds in San's body. She greeted Louis, saying, "He is badly, but not fatally hurt."

"Thank God you are here, Louis! Don't let him die, please, he saved my life," begged the distracted Jorice.

As Louis worked over the stricken San, Wa-wa-his-si explained, "Wa-wa-his-si pulled three arrows, one from the leg, one from the hip and one from the shoulder. She cleaned the wounds with fresh water. He has four spear wounds, one knife wound, and his scalp is cut open over the left ear by a tomahawk. Otherwise he is all right."

Louis smiled at the "Otherwise he is all right," but made no comment. He bathed the wounds with an antiseptic solution, sewed the cut scalp and bandaged

all wounds. Shortly afterward, San opened his eyes and asked, anxiously, "Jolice all light?"

Jolice bent over him, smiling thru her tears and replied, fervently, "You betcha sox, San, you hero!"

Then San realized that his head was in the lap of his adored 'Jolice,' and he muttered, "'Scuse, please!" and tried to sit up, but Jolice pressed her hand on his brow, saying, "Keep still, you rogue! Jolice is proud of you!"

And San looked up at her in abashed, wondering adoration.

"You'll be all right in a few days, San; but you'll have to keep very quiet," said Louis, kindly.

"No can talk?" asked San, anxiously.

"Of course you must talk, or die, you hero!" laughed Louis.

"No sabe 'helo.' But gleat bald-headed Mike, flend Louis, San had a helluva gland fight."

Louis was eager to hear the details of the "helluva gland fight," but there were many stricken ones needing his attention, and to them he went.

And the first case came to him as he rejoined the La-lae-an near the battle-field. A body of enemy horsemen rode up under signs of parley. When they were close, they cast the body of what had been a La-lae-an man, upon the ground, turned and raced away with fiendish yells of hate. The thing that they had cast at the feet of the La-lae-an, was the mutilated and tortured body of one of their scouts. He was alive and conscious, altho dismembered, blinded and horribly burned. Despite his awful sufferings, he made no sound of agony, but asked to be put out of his misery at once. The man might live for hours, each one a hell of tortured nerves, but there was no hope for him, and Louis had nothing to relieve his sufferings. But he did have a deadly poison, one drop of which would kill instantly. It was the only merciful alternative, and Louis asked Or-og-on if it would not be best to use it.

Or-og-on nodded moodily, saying, "It rests with Og-on, the tortured one. If he wants it, give it to him."

And the tortured one murmured, "Be quick while I am still a man and a warrior."

Louis took a small vial from his case and poured a tiny pearl into his hand. This pearl he inserted between the tortured man's lips, saying, "Crush it with your teeth my friend, and your pain will end forever!"

Og-on clamped his teeth upon the pearl. Instantly he sighed, smiled and died.

Louis was greatly affected, but he had many wounded to care for, and duty helped him to control himself.

That night there was an immense funeral pyre atop the Little-Flat-Rock, where nine allied warriors

went on in a blaze of glory.

And afterward, as the coyotes yelped and the wolves howled, Louis heard the details of San's exploit from the lips of the grateful Jolice.

"We were sitting in the shade of this tree," she began, "listening to the horrid din across the river. Wa-wa-his-si had gone to care for a sick child. Suddenly we heard shouts of alarm from men, women and children, as eight painted savages and a bearded white man rode up. The white man carried a musket and a rope. I heard him say, 'Kill the man, but save the woman!' I realized my deadly peril and started to pull my pistols as San fired his musket at the leading Indian and knocked him from his pony. The white man fired at San, and missed. Then he cast his rope over my head. San fired a pistol at the white man, but an arrow struck his shoulder and spoiled his aim. An Indian lunged at San with his spear. San knocked the spear aside and shot the brave thru the head. As the rope settled over my arms, I fired, but the white man jerked my arm and I hit an Indian behind him. The remaining Indians jumped off their ponies and attacked San. One of them was shot by an old La-lae-an with an arrow. San, with empty pistols, had but his knife. He grasped a spear with his left hand and snatched it away, at the same time hurling his knife at another foe. I saw the blade sink into the man's throat. Then, for a moment, I was busy with my own troubles. As I felt the rope tighten, I fired at the white man's head and hit him between the eyes. He rolled off his pony; I cast the rope from me. Then I slipped my knife into San's hand and reached for the spear of the Indian that I had first struck. Things became so confused that I cannot remember clearly the sequence of events. San was leaping about like a flying jumping-jack. I saw two wounded Indians run to the ponies and ride away. I saw San kick one Indian in the stomach, seize his spear and drive it thru another Indian's breast. Then San grabbed the empty musket and brained two men with two blows. That ended the fight. San collapsed over the body of the last man he had killed. I ran to his aid. Then I found that he had been struck in the head with a tomahawk, and the tomahawk was lying beside him; but I did not see this blow struck."

"Your wits must have been with you to see as much as you did, Jolice. You were justified in killing the white man."

"One doesn't hesitate to shoot the head from a rattlesnake, Louis."

And, ever after, the "Battle of the Big Stick" was famous in tribal lore.

CHAPTER VII

As the La-lae-an prepared to resume their journey to the Valley of Fire, Jolice, Louis and Terry had to

decide whether they would accompany them or try to get to Spanish settlements in California. Terry broached the subject by saying.

"These savages be mighty intresting, but the O'Dey has no love fer their damnable custom of vicari-out atonement, where wan man is kilt fer the crime av anither. 'Tis me that'll be glad to get on the other side av the globe. Now that they have Petroff to fry over a slow fire, I suppose we're free to go to the devil after our own fashion."

"I suppose," said Louis, thoughtfully, "that we should try to reach the Spaniards overland. But we might find that Spain and England are again at war. In that case we might be much worse off than we are here. But its for Jorice to decide the question. Her wishes are paramount, of course."

Jorice clasped her hands behind her head and smiled, dreamily, saying, "The Valley of Fire, with its Fire Spirit, intrigues my imagination. I'd never be satisfied if I missed the opportunity to see them. Of course you gentlemen are free to go, altho I'd hate to part with you. San will have to be carried in some manner, for he'll go where I go. But I think the La-lac-an will care for him, as they seem anxious to have me see their Fire Spirit."

Both men protested that they would not think of leaving Jorice with these natives. Terry, despite his pessimistic talk, was eager for further adventures in this fascinating country.

Louis was plainly well pleased, saying, "This country and these people fascinate me. Also I wish to save Petroff from torture, if it is possible. I do not believe in killing a man for any crime; but, if he must die, I want to see him killed instantly."

"'Tis a fearful death," said Terry, feelingly, "an' wan would be justified in killing a man to save him from such damnable torture."

Louis then told them of the burned and mutilated scout and how he had ended his misery, adding, "I'd do the same for Petroff if necessary."

Wa-wa-his-si now came, telling them that the La-lac-an were assembled to decide the fate of Petroff, and asking them to attend the death council, saying, "Or-og-on sends greetings, asking that you attend the trial of Petroff. His fate is to be decided by the men and women of the tribe. Wa-wa-his-si feels that the Evil One will be condemned to the fire. But she hopes that some way may be found to kill him without torture, for the fire-death she has always abhorred."

As the four joined the death-council, they found the women seated in a semi-cirele with the men standing behind them.

Petroff, bound and whimpering with fear, was fastened upright to the trunk of a young tree.

At the feet of Or-in-ta's mother crouched Or-in-ta's

favorite dog. The breeze wafted his nose a beloved odor. He whined eagerly as he sprang up and traced that familiar scent to the feet of the cringing Ivan. Then he smelled of the man, sat back on his haunches and howled dismally.

Or-in-ta's mother sobbed openly, while the father groaned and clasped the handle of his knife, as the dog fled.

And Louis marvelled at the inscrutable ways of Divine Intelligence.

Or-il-on stepped before his people and motioned them to arise. Then he faced the captive, over whose head Lu-tu-a-mi's hoary head gleamed, and all raised their arms, palms forward, chanting, "O-la la, Lu-tu-a-mi!"

As the women resumed their seats, Or-il-on faced his people and said, sternly, "La-lac-an, the law of the OR-OG-AN is as fixed as the mount of Shas-ta, and must be obeyed. He who takes life must give life. As he takes, so shall he give. If he kills by the knife, he dies by the knife. If he kills by the spear, he dies by the spear. But he who kills the honor of a maid must die by the Spirit of Fire. She said this man killed her honor. He thrust his knife into her breast. Others heard her words; they are straight words. Or-in-ta's dog nosed the trail to the Evil One. This you all saw. What has the Evil One to say!"

Ivan, stammering with fright, answered, "Y-Yes. I-I killed her, but she fought. I would have married her."

Or-il-on's haughty face was lined with hate, as he said, "We hear the Evil One, La-lac-an! How must the Evil One die?"

They arose, folded their arms over their breasts and chanted, "The Evil One must die by the Spirit of Fire! We have spoken!"

"It is good!" responded Or-il-on, gloomily, "Is there one to say 'No'?"

Louis, revolting at the thought of death by torture, stepped forward, raised his right hand and said, "La-lac-an, the Great Spirit says that torture is wrong! He says it in a loud voice. May this man be killed without the horrors of fire, and still satisfy the law of the OR-OG-AN?"

There was a gloomy, negative shaking of heads, and silence.

Then spake Wa-wa-his-si, holding aloft her parrot's wand, with its red opal eyes shining in the sunlight, "My children of the La-lac-an, your hardened hearts have stilled your tongues, for your spirits are sore with great sorrow. Many know that the condemned one may appeal to the Great Council, thru Or-og-on, its Chief, and those Wise Ones may say, 'Let him live,' or 'Let him die quickly,' or 'Let him die by the Spirit of Fire.' Are my words straight, O Chief?"

"Wa-wa-his-si's words are straight," said Or-il-on, gloomily, "but who is to be-friend the rattlesnake when it strikes?"

"I, Louis Ladore, a true friend of the La-lac-an, will befriend this man, as I hope for the Great Spirit to befriend me," said Louis, firmly. Then he addressed himself directly to Or-og-on, saying, appealingly, "To Or-og-on, Great Chief of the OR-OG-AN, I appeal for mercy to Ivan Petroff, the condemned one. If he must die, let him die quickly and untortured. My spirit has spoken."

Wa-wa-his-si patted Louis's arm approvingly. And the La-lac-an stirred with the vibration of unknown things, as Or-il-on said, "It is the law. Let it be obeyed! What has the Great Chief, my father, to say?"

Or-og-on looked in the faces of his people, seeing no signs of mercy. Then he looked into the sparkling eyes of Petroff's sole companion, and his eyes clouded as he received a shock alien to his nature and training. Something told him that the fearless white man was right. But no native had ever been shown mercy under similar circumstances. He hesitated a moment, and then said, quickly, "The Evil One must be taken before the Fire Spirit ere he dies. There Or-og-on will consult with the old men of the OR-OG-AN. They will decide the fate of Ivan Petroff. I have spoken."

As the council broke up and got ready to start on the long journey to the Valley of Fire, Louis told Ivan of his terrible death sentence and how it had been temporarily averted, warning him, "Your only hope to escape death by fire is to bear yourself with humility and make no attempt to escape. If you show that you have one spark of gratitude in your soul, I will plead for you with the Great Chief. But, if you make one false move, I will leave you to your fate. Do you understand, Petroff?"

"Oh yes, yes! I'll be good, Mister Ladore!"

Louis and Terry went with Jorice to the stricken San. Jorice chatted with the voluble patient, as she brushed away the flies and bathed his fevered face.

Louis made a chair to suspend from his shoulders to carry the wounded man. Or-og-on suggested that a blanket litter be made, which four men could carry. But Louis said, "No, those men have their families to care for. I can carry him easily."

The next morning the La-lac-an and their guests strung out along the trail to the Valley of Fire.

San, abashed at the fact of the servant being served, did not long let that bar his tongue from wagging. As they started, he squealed, "Wee, wee, this little pig go to market!"

"Well, San," said Louis, dryly, "you've had everything cut but your throat. As long as that lasts, I suppose your tongue must wag!"

"You betcha sox!" mimicked Wa-wa-his-si, drolly, shaking the parrot in San's grinning face.

San straightened his face and cried, lugubriously, "San's throat cut, pool Wa-wa-his-si no can laise yella flowehs."

"Touchstone!" boomed Louis, shaking with laughter till San yelled "Ouch!"

"O Louis, be careful!" warned Jorice, between bursts of laughter.

"The slant-eyed heathen is almost human," chuckled Terry.

Wa-wa-his-si stilled her laughter, saying, "San, you're doomed. Wa-wa-his-si adores the man whose tongue no woman may still."

As they ambled along up the Rouge, Or-il-on was frequently at Jorice's side, showing her many attentions that were alien to the men of the OR-OG-AN. He was witty, in his saturnine way, and had many stories to tell of the OR-OG-AN and their strange customs, which were interesting to Jorice.

(CONTINUED)



The Tree . . .

John J. Billups

The huge branches and shimmering green leaves of the old oak reached far into the heavens there above my head. The branches were gnarled and twisted until there was scarcely a foot of straight branch or trunk.

It seemed as if, long ages ago, the little tree had started reaching toward a goal. Its tiny branches were its arms reaching toward God far up there in the sunlit blue. Obstacles were encountered as it strove to grow and reach its goal. When an obstacle barred its way, instead of quitting because life was too hard, it twisted and turned and writhed until, in some way, it grew around the difficulty. And always it progressed toward its ideal.

As the years passed by each obstacle overcome was marked by greater strength and power and by a twist or turn in branch or trunk. Today it towers here before me a sturdy and majestic monarch akin to God in its strength and glory. Buffeted by the years of hardship and opposition, full of twists and turns and windings it stands, its goal reached, endowed with the strength and power and majesty of those who have lived and suffered, worked and slaved, striven and mastered every obstacle, until they have reached their goal.

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Time Passes Not

M. A. B.

*"Time passes slowly, swiftly, happily or sadly."
So says man, unthinking,
Who clocks and measures time
By the movements of the sun and earth and moon,
Relating each to each.
And counts that man's years as long
Whose life sees many revolutions of the earth
Around the sun,
Even though he be so sluggish
As to tread again and yet again upon the tracks
Of his own making within the narrow orbit
He traverses.
And of one whose span of life
Clocks thus into a few swift years of earth,
'Tis said, "His life was short,"
Though he may have traveled far
On feet ringed round with wings of light.*

*Time does not pass. Time is.
Man, only, moves. Through living, vital time
He wends his way, and leaves behind
His footprints,
To mark indelibly his going.
Even as the needle on the blank black disc
Of the phonographic plate
Will press the record of its journey
Round and round the wheel-like shape,
So man upon his travels, leaves the record
Of his steps behind,
And shadows far ahead
The patterned path which he will take through time.*

*Long hence, when from his many journeys of experience
Through time and space,
(Which viewed together thus are surely one)
Wisdom comes, and sets her seal upon his brow
And opens wide his eyes,
Mayhap it will be his to look
Far back upon the winding circles of his lives,
And read thereon the story
That his footprints tell,
Even as the needle, tracing o'er
The marks pressed on the phonographic disc
Will tell again the tale
It first imprinted there.*

